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IN
CREATION & REDEMPTION



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James F. Wallace

THE PURPOSE OF GOD

IN

CHURCH PROPERLY

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CREATION AND REDEMPTION:

AND THE

SUCCESSIVE STEPS FOR MANIFESTING THE SAME
IN AND BY THE CHURCH.

"O ye sons of men, how long will ye turn My glory into shame? how long will ye love vanity, and seek after leasing?"—PSALM iv. 2.

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This Volume contains the substance of LECTURES
which embraced the following Subjects :—

- I. THE PURPOSE OF GOD IN CREATION.
- II. THE CREATION AND FALL.
- III. REDEMPTION BY CHRIST.
- IV. THE CHURCH, THE BODY OF CHRIST.
- V. THE APOSTASY WITHIN THE CHURCH.
- VI. THE WORK OF RESTORATION NOW IN PROGRESS
WITHIN THE CHURCH.
- VII. THE CLOSING OF THE PRESENT DISPENSATION,
AND THE INTRODUCTION OF THAT ABOUT TO
COME.

ERRATA.

- Page 5, Line 25.—For 'for,' read 'from.'
,, 58, ,, 28.—(Margin) insert c. before 7.
,, 60, ,, 11.—(Do.) for 'placu,' read 'placuit.'
,, 146, ,, 17.—For 'decernment,' read 'discernment.'
,, 146, ,, 18.—For 'decernment,' read 'discernment.'
,, 301, ,, 28.—For 'altough,' read 'although.'
-

The above, together with a few letters dropped out, have occurred chiefly through accident to the Stereotype Plates.

PREFACE BY THE AUTHOR.

FOR many years past a spiritual work has been in progress in the Church, professing to comprise a restoration of the gifts of the Holy Ghost, and of the ordinances of the House of God. Ever since the commencement of this work there has been a continual series of misstatements concerning it in every sort of publication ; in reviews, magazines, newspapers, histories of sects, and, lastly, in biographies of individuals, whether of those connected with the work, or opposed to it. To enter into any detailed contradiction of the errors, and of the ignorance and misunderstanding of the whole subject and facts connected with it, contained in those publications, and to expose their injustice, would be an endless task ; and, moreover, it would be beneath the dignity and the sacredness of the work itself, that those

engaged in it should descend into the arena of controversy.

But the author of the following pages has frequently been made to feel, how helpful it would be to him, if, in answer to the question so often put to him, "What are your reasons for believing this work to be of God?" he had it in his power to put into the hands of inquirers a written statement, giving his reasons for believing the work to be, not of man, but of God; showing not only the reasonableness of it, but also that there was a necessity for it, as a link in the chain of God's dealings with His Church; why there should be such a work at all, and why it should appear at this particular juncture in the Church's history. Therefore he has drawn up the following Treatise, not to gratify curiosity, not to invite controversy or objections from cavillers, but simply as an answer to candid and respectful inquirers. It must be understood that these pages are not written as from authority, for they are only the work of an individual, who prints them on his own responsibility, as giving his own reasons for his faith in this work, and with the hope that they may be useful to others in

expressing their own convictions likewise as to its nature and character. The substance of the book was contained in lectures delivered several years ago, but with such corrections and additions as have been rendered necessary by the events that have transpired in the Church and in the world since that period.

The enumeration of the evils in all the Church, necessarily introduced into this work, is not for the purpose of attacking and railing against them or the clergy, but to show how the divided condition we are in throughout all Christendom required the merciful interposition of the Lord. A Roman writer says, that in no poem should the interference of the Deity be introduced without a sufficient cause. (Horace, *De Arte Poetica*, l. 191.) The recounting of those evils, then, is to prove that there is a *nodus vindice dignus* why the Lord should come to our help in this our distress. And it is hoped that no one will misuse this book, by perverting anything that is said in it on this head into an instrument of attack against any of the existing Church systems of the Christian nations, or against the clergy, who not only are worthy of all respect, rever-

ence, and filial obedience on the part of those under them, but also are entitled to the reverence and respect of those who may differ from them.

It is necessary also to state that this Treatise, while giving some account of the rise and progress of the work in the Church before mentioned, is not so much intended to enter into minute details concerning it, as to account for its appearance at the present epoch.

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PART FIRST.

THE CALLING OF THE CHURCH.

"The counsel of the Lord standeth for ever, the thoughts of His heart to all generations."—Ps. xxxiii. 11.

WHAT does a man, seeking the welfare of his house, require, but that his wife, his children, and his servants should be of one mind with him;—understand and aid him in carrying out his designs? What vexes and provokes a man more than that, through ignorance, misunderstanding, or wilfulness, his wife, children, and servants should mar all his plans, thwart and hinder all his purposes?

The design, the thought of God from eternity, "from Prov. viii. 23. everlasting, from the beginning, or ever the earth was," was His kingdom on the earth. Zion is His predestined habitation, and His desired rest:—"This is My rest for Ps. cxxxii. 14. ever: here will I dwell; for I have *desired* it."

The counsel of the Lord is to set His Son as King Ps. ii. 6-8. upon His holy hill of Zion, and to give Him the nations for His inheritance, and the uttermost parts of the earth for His possession.

The work of Satan, the adversary of God, is to prevent this, if possible; and the kings of the earth also, Ps. ii. 1-3; xxxiii. 10. and the rulers, and the people, set themselves against it,

and take counsel how to hinder it. And not only these, but the Church (the wife, the children, the servants of the Lord) has for many generations misunderstood, and consequently greatly withstood, the plans of God.

Every man indeed who prays, says, "Thy kingdom come." And every man who reads and believes the Scriptures, believes that the knowledge of the Lord will fill the earth, as the waters cover the sea. But the ideas of most as to when the kingdom is to come, and how, and when and how the knowledge of the Lord is to fill the earth, are quite diverse from God's ideas. The common belief is, that the kingdom has already come, and has only to increase;* and that the knowledge of the Lord is to fill the earth during the present dispensation. They dream that the Church, notwithstanding her actual condition of schism, of unholiness, ignorance, and corruption, will, by some putting forth of the grace and power of God, recover herself; that all division and heresy will disappear; that all the baptised will become a united, righteous, and holy people; that the Jews, long obstinate, will be absorbed into the Christian Church; and that all the heathen nations will follow their example. The Roman Catholics believe this explicitly;—the Greeks expect it;—and the Protestants look for it, more or less vaguely:—the Roman, by every one submitting himself to the Pope; the Greek, by all the world becoming orthodox; the Protestant, by the truth prevailing; *i.e.*, what his sect holds as truth.

Concerning the globe itself, their idea is, that when

* When the missionaries translated the Lord's Prayer for the converts in Madagascar, they rendered the second petition, "Thy kingdom increase."

Christ comes the second time, the world is to be annihilated by fire ; the good are to go away into a heaven somewhere afar off, and the bad to a hell equally distant ; and so the earth, and God's kingdom upon it, shall end together. Destruction, and not redemption, is their thought as to this creation.

Concerning the time also of that Second Advent of our Lord Jesus Christ, their notion is, that it is to be perhaps some millions of years hence.

Whereas, on all these points, the Scripture declares : *First*, That as men failed in the two previous dispensations, so shall it be in the dispensation under which we live ; that the baptised shall fall away from God, and come into the condition we now behold, and, going from bad to worse, shall end in all but universal apostasy, headed up by the Man of Sin in open rebellion against God ; and that *then* Christ shall come Himself, personally, to destroy the Antichrist and his followers, and take the kingdom ; which shall *then* come. Then the Jews, being restored to their own land, shall be converted ; and the rest of the nations also ; and so, the knowledge of the Lord shall fill the whole earth.

Second, That redemption, and not annihilation, is God's design as to this world ; that, being purified by fire and renewed, it shall exist for ever ; and the throne, and the kingdom, of God shall be in it.

And, *third*, That the time of the Second Advent is soon :—"quickly."

In treating of the subjects we are about to enter upon, there are certain principles necessary to be declared ; being the truths soon to be denied openly throughout the world ; viz. :—

There is one God, the Father, the Son, and the Holy Ghost ; Three Persons, one God.

God has willed, that He should be revealed, be seen, and known, in Man, even in Christ Jesus :

That all that can be known of Him shall be made known by His dealings in and with man :

And that the earth is to be man's habitation.

God is a Spirit, invisible, and incomprehensible ; yet He is visible in His Son Jesus Christ, and is known in Him, and in His body, the Church.

God is the Author of all existence. From Him only all life and goodness proceed and are continued.

To Him are due from every creature, worship, adoration, reverence, love, devotion, subjection, submission, and service.

God only is good. None others are good except as they receive their goodness from Him, and continue to receive it from Him ; by faith depending upon Him for that end. To teach this lesson is one great object of all that has occurred in the creation, fall, and redemption of man ; and of all the subsequent dealings of God with man. For God wills, in His infinite loving-kindness, to make His creatures happy, and to fill them with all goodness, according to their place in creation. And certain of these He wills to fill not only with goodness, but with wisdom, and might, and power, and glory, and dominion. But to preserve them and all others from the danger of pride, the cause of the first sin, He wills that they should know and be convinced that none of these things, neither life, nor being, nor goodness, nor wisdom, nor might, nor glory, nor dominion, is in the creature, nor from the creature ; but from Him, and Him alone ; and dependent on His will.

These things, with an infinitude of others, are to be taught to all creatures, to angels, and archangels, thrones, dominions, principalities, and powers; to all the host of heaven, as well as to the dwellers upon earth; by their beholding God's dealings in man, through man, and with man.

And the habitation, the dwelling-place, of man is the earth,—for ever.

Isa. xlv. 18;
Rev. xxi.
and xxii.

If the mystery of the Most Holy Trinity is to be understood;

If the character of God is to be revealed in all its perfections;

If the chief truth of all, that "there is none good but One, that is God," and that none can be good but by Him, is to be made evident, and put beyond dispute;

If due worship is to be rendered unto the Father;

If true love, reverence, devotion, submission, and service are to be rendered to God, and witnessed by the creature, that all may follow and render the same;

If God's true rule and government in wisdom and in righteousness are to be shown;—

All must be wrought out in Man; all must be seen in Man.

A Priest upon His throne on the earth, was the thought of God for eternity.

Zech. vi. 11
Ps. cx.

All the creatures, all the hosts of heaven, and all on the earth, and under the earth, shall learn how to love, to fear, to worship, to obey, to serve the Lord God Almighty, when they see the Man Christ Jesus on the throne, and the four-and-twenty Elders on their thrones, and the Four Living Creatures in the midst of the throne, ruling and ministering for God, and heading and leading up the worship of all creation to

God ; the worship, not only of men, but of angels also, who stand round the throne ; while men are *on* it.

It was that God might be known, and that He might be loved and worshipped aright by all, both angels and men, that He made man, and man's habitation, the earth. And it is the Church "that shall fill creation with His praise."* From all parts of the boundless creation every eye shall be turned to God on the earth, and to what He is doing on the earth, and from the earth, for ever.

It is a mistake to suppose that Jesus Christ is an example to men only ; angels and spirits were the first who dishonoured God, through pride ; who refused to render unto Him the worship, subjection, and submission that are His due ; afterwards men.

Jesus Christ cometh into the world to reveal the Father ; to show all that He is ; and all that is due to Him ; to teach, and more, to enable all creatures, angels and men, to render to Him what is due. For this Jesus Christ has come, and will come again ; and when He comes the second time, and has completed His work of making all things new, and has finished the new heavens and the new earth, He will abide on that earth for ever, and the eyes of all shall be bent towards the earth for ever. For the revelation of God in Christ is not a passing thing, but that which shall endure for ever ; nor is the heading up of the worship and obedience of the whole universe by the Church, a thing that will come to an end, but that which shall exist throughout eternity ; and this on the earth. For whatever may be the "locale" of the throne of the Lord

* Service for Christmas-day.

in any intermediate stage previous to, or during, the millennial period ; when the designs of God are perfected, "the tabernacle of God shall be with men," and the holy city, the heavenly Jerusalem, shall be upon the earth, and the throne of God and of the Lamb shall be in it, and His servants shall see His face, and they shall reign for ever and ever. That city is the glorified Church ; and this is our high destiny, to be the habitation of God, His dwelling-place ; of which, as well as of the earthly Zion and Jerusalem, He has said, "This is My rest for ever : here will I dwell ; for I have desired it."

Rev. xxi. 3,
10.

Rev. xxii.
3-5.

It is of these two, the heavenly and the earthly Jerusalem, we desire to speak. For these are the things which the Church has forgotten, or perverted and forestalled. Her members as kings have forgotten their thrones, and as priests their censers, or have imagined they were to take them before the resurrection. The Bride hath forgotten the Bridegroom's coming, and the bridal-day ; but He has not forgotten her, nor it ; nor has God forgotten His purpose. Now the time is at hand. The voice of the Bridegroom is again heard in the Church, calling upon His Bride to awake ; and the voice of the Lord is heard, calling upon His kings and priests to be ready ; for the kingdom is near to come ; and the dread battle which is to decide to whom that kingdom belongs, is about to be joined ; and "the controversy of Zion," *i.e.*, who is to rule on the earth, to be determined. That controversy the Lord has alike with every one who usurps that rule before the time, whether Babylon or Antichrist ; and with every one that refuseth obedience to that rule, whether manifested imperfectly, and in a mystery, as it

Isa. xxxiv. 8.

is now in the Church, or openly and fully, as it shall be in the day that is near.

At the risk of being tedious, and of repeating what every Christian man knows, or ought to know, we must, in order to make our subject plain, give a sketch of what the Holy Scriptures reveal unto us concerning the kingdom of God.

The purpose of God (from before the foundation of the world) was to manifest Himself in Christ, by His taking man's nature into union with Himself, and to set Him over all the works of His hands.

Eph. i. 21;
Col. i. 16;
1 Pet. iii. 22.

God also created angels, spirits great and mighty, assigning to them their ranks, some high over others in authority and power.

1 Tim. iii. 6.

One of those spirits, suffering pride to enter, rebelled against God, and refused obedience to His will, probably in regard to this very matter of setting man over all creatures, himself included; and multitudes of the spirits followed his evil example and leading.*

Matt. xxv.
41; Rev.
xii. 9.

God created the world, and formed all the earthly creatures out of its substance, setting man, whose body was also formed out of its substance, as the responsible head of it and of them. And God gave to man the

* We are aware of the theory (which appears to us only a variation of Manicheism), that Satan is not an angel, but an essence, an evil essence existing from all eternity, and so either self-existing, or an evil essence created so by God. We reject this theory. Satan is a person, not an essence. He is not self-existing; there is but one EL. We cannot believe that God ever created an evil being. But even if it were possible that this should be so, it does not affect our argument, that he, Satan, is the original sinner, the one who opposes God. the proud and the rebellious one.

dominion over the world, and made it, and all in it, dependent upon him for good or for evil, to stand or to fall with him, to be blessed with him, or to be cursed with him.

The purpose of God was, that in due season His Son should become man, by being incarnate, by taking man's nature; and should so elevate man to that high position originally designed by God.

Satan, the fallen spirit, set himself to thwart the designs of God, and to bring man, and the earthly creation, under his power. And he came to Eve under the form of the Serpent—the Dragon,—and tempted her to disobey God; and she tempted Adam; and so Satan prevailed over him, through her.

Gen. iii.
Rev. xx. 2
2 Cor. xi. 3.

The two lies whereby Satan overcame them, were subversive of all that God principally desires His creatures to know, namely, what we have stated in the preamble, that God is good; that He only is good; and that no creature can be good but by Him. Satan attacked these principles. He said, God is not good, He is envious and grudging; He forbids you to eat the fruit of this tree, not because He knows it will be injurious and destructive to you in your present state, but because He is envious lest you should become like Him (Elohim). And you can be good and wise without Him, independent of Him, by eating of the fruit of this tree. The lie was subtle; it struck at the root of all faith, all dependence. It was worthy of the father of lies. The dealings of God with man ever since have been to disprove these two lies. 1st, Instead of grudging that we should be like Him, He has sent His Son and His Holy Spirit for the express purpose of fulfilling His original purpose of making men "par-

2 Pet. i. 4; takers of the Divine nature," that we might be "like
 1 John iii. 2; Him." And, *2nd*, He has shown, and will show, that
 v. 18.
 2 Cor. iv. 2-4. all who will not live by faith and dependence upon
 Him shall become fools, and wicked, and accursed.

Adam and Eve thus sinned, disbelieved, disobeyed,
 and fell. Satan obtained dominion and power over man,
 and over all the world, and every creature dependent
 John xiv. 30. upon man; and became "the God of this world," "its
 Eph. ii. 2. Prince," "the Prince of the power of the air," "the
 Eph. vi. 12. Ruler of the darkness of this world." Man's nature
 became corrupt, and subject to the law of sin and death.
 Upon woman came the curse, the sentence of sorrow in
 her conception, and of penal subjection to man. Upon
 man came the curse, the sentence to sorrow, to labour,
 and to death. The creatures fell under the curse also,
 and the very ground became cursed for man's sake.
 Man was banished from the presence of God, and from
 the garden of delights where he had walked with
 Him.

The Dragon thought he had triumphed.

But God's purpose towards man was not thus to be
 frustrated; nay, it shone out more than ever! for the
 goodness of God prevailed, in spite of the Fall, to carry
 out His original design of being manifested in human
 nature; and the Fall became in His hands the very way
 of accomplishing that purpose, and of manifesting His
 grace. The Fall had been provided for. The Lamb
 Rev. xiii. 8. was "slain from the foundation of the world."

Doubtless God could have sent His Son to be Incar-
 nate in human nature, and have set man over the works
 of his hands, without the intervention of the Fall; but
 half the lessons He would have all His creatures, both
 angels and men, to learn, would have remained untaught;

His character would have been only partially, instead of fully, revealed; and (we never can too often repeat it, for it is the key to all theology) specially the great lesson of all would have remained unproved, viz., "That there is none good but One, that is, God," and that none can be good, or happy, or powerful, or capable of anything good, except through living by dependence on Him, by deriving all from Him, by feeling that they derive all from Him, and that there is none worthy but He; and that all must either depend upon Him, or sink into perdition. Pride had marred God's good work in heaven; pride had introduced strife and misery and confusion into heavenly places. Pride marred God's good creation on the earth. There must be a stop put to pride, else there is no peace or stability in creation. The more God does for the creature, the greater the danger; therefore pride must be stopped, once for all. This could only be done by the Creation, the Fall, and the Redemption of man; the creature that was meant to be put high over all must be brought down first; he must be taught first his own nothingness,—that he is nothing, and less than nothing, and that God is all; and the men that will not learn this shall show it out for ever, for in hell they shall show what those who were meant to be the highest will come to, unless they put pride and disobedience away. The first denizens of the lake of fire, prepared for the sons of pride, will not be the first in whom pride was conceived, but men. Man shall have the pre-eminence in everything; and the Man of sin, "the king over all the children of pride," with the False Prophet that aids him in his work, will descend into that lake a thousand years before the original Proud One himself. While they who learn the lesson shall reign

Job xli. 34.
Rev. xix. 20.

on the throne for ever ; and the angels shall learn, both from those in the lake, and those on the throne, what it is to depend, and what it is to be proud.

God's purpose failed not ; changed not. He promised to send the Seed of the woman to accomplish it ; to rescue man, and the creature, and the earth, out of the hands of the Dragon ; to undo all that Satan had done ; to remedy all the evil that Adam had brought upon himself and his posterity, and upon the creation, animate and inanimate ; and to bring all back into the hands of God ; to undo every curse, and to establish the kingdom of God upon the earth.

Gen. iii. 15. The Gospel of the Kingdom, the *πρωτευαγγελιον*, was announced in that word,—The Seed of the woman shall bruise the Serpent's head. To bruise the head is to crush, to bring to naught, the power of the Serpent ; and to destroy him and his works. His works are God's creation marred ; the corruption, and sin, and death ; the rebellion against its Maker ; the strife, and misery, and oppression, which have entered into, and come upon, the creature. Messiah shall come, and undo all this evil ; and crush the head of him that caused it ; raise man from death, and restore the dominion to him, that he may yet bless all the creatures that were put under him.

There are two lines of prophecy, which take their rise in the 15th verse of the 3rd chapter of Genesis, and run through all Scripture ; one, that Messiah should suffer from the malice of the Serpent ; the other, that Messiah should triumph over him in the end.

Miracles are indeed proofs of God's working, but the evidence of the truth of the Bible is not so much miracle, as that we find, in a book written by many

various men during a course of fifteen centuries, these two ideas, commencing with this germ in Gen. iii., gradually and consistently developing themselves, until they attain each its consummation,—one on the cross, and further in the persecutions endured by the Church; and the other in what is foretold, and seen as finally accomplished, in the Apocalypse, where the Lamb that was slain is represented as seated on the throne of the delivered creation, reigning over it, and the Dragon as cast into hell.

The Gospel of the Kingdom! God's word of mercy to poor fallen Adam:—Thou hast sold thyself to the Devil; thou hast ruined thyself and thy race, and all that was intrusted to thee; I will redeem thee, and the creation which thou hast ruined, and destroy him who hath destroyed thee; and the dominion thou hast lost shall be recovered by the Man whom I will send; by His sufferings shall the price of thine and the world's redemption be paid! and by His power will I deliver thee, and it, from the Evil One. I will rescue thee from the sorrow, labour, and death thou hast brought upon thyself, and will restore to thee joy and life; I will heal every curse, and fill the earth with blessing!

The Gospel of the Kingdom of Christ! It was proclaimed in heaven ere the world was. It was spoken to Adam when God gave him the hope of the victory over Satan and over death, by the coming of the Seed of the woman. From Adam onwards the Prophets have never ceased to proclaim the Good News; have never ceased to preach from that text of the 15th verse of Gen. iii.:—The Son of God is coming to die, that you may be forgiven; the Son of God is coming to reign over the world, that you may be blessed.

The very heathen who departed from God still bore evidence of its having been made known to them; for in all their perverted traditions there were still to be traced the mysteries of the Holy Trinity, the Incarnation of God, the Sacrifice for Sin, the Destruction of the Serpent, the Deliverance of Man, and the elevation of him into a God.

God declared it unto Adam; Enoch discoursed about it, when he told of "The Lord coming with ten thousand of His saints;" God revealed it unto Abraham, when He promised him that in his seed all the families of the earth should be blessed, and that he should be heir of the world. For blessing is the reversing of cursing; and what is the curse? Sorrow, and Labour, and Death! When the blessing comes, the curse shall be no more;—no more sorrow, nor labour, nor death. Jacob prophesied of "Shiloh, unto whom should be the gathering of the people;" Moses, "that the Lord shall reign for ever and ever;" Balaam, of the Star of Jacob, and the Sceptre to rise out of Israel;* Job, that the Lord should stand on the earth in the latter day, and that he should see God at the resurrection. When we come to the Books of Samuel, an additional element is introduced; viz., that the promised Messiah, the Seed of the woman, the Seed of Abraham, should be of the tribe of Judah, of the Seed of David, God's appointed King in Israel,—and it is plainly shown it should be Adonai Jehovah, the Lord of Hosts, who should become this Son of David, and that He should reign on the throne of David in Zion for ever. And the Book of Psalms is one continuous development of this matter.

* We are aware of the attempts made to dilute this passage into meaning nothing; but they will not stand examination.

The first Psalm describes who the righteous man is— Ps. i and we know there is but One who ever *perfectly* thus meditated, thus walked. The second is the decree of God concerning His Son, this Righteous One, who is fit to be intrusted with the kingdom ;—that He hath set Ps. ii. Him as King on His holy hill of Zion—given Him the nations and the uttermost parts of the earth for His possession ; and that He calleth upon all kings and rulers to kiss the Son and be subject unto Him. The same Ps. ii. 12. Psalm shows also, how the kings and rulers and people set themselves against God and His Christ to oppose this decree. The third is the complaint of the Lord Ps. iii. against His enemies, who oppose this decree of God ; and His cry unto God for help against them ;—which we find carried on through the greatest part of the book, mingled with mournful complaints unto God con- Ps. lxxix. cerning the apparent failure of His promise, the broken and ruined condition of His people Israel, of Jerusalem, Ps. lxxx. and of Zion ; and with prayers for God to arise and have mercy upon Zion, and to establish the King in it, Ps. cii. that all the nations of the earth may be ruled in righteousness and blessed for ever,—and finally, calling Ps. lxxvii. upon all the saints of God to triumph and to praise God, Ps. cxlix. for that they shall share with Christ in His reign when He cometh to execute the judgment upon those enemies ; and calling upon all the earth and every creature in it to praise the Lord,—“ Say among the nations, The Lord Ps. xcvi. 10. reigneth : the world also shall be established that it shall not be moved : He shall judge the people righteously. Let the heavens rejoice, and the earth be glad ; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice before the Lord : for He cometh,

for He cometh to judge [*i.e.*, rule over] the earth: He shall judge the world with righteousness, and the people with His truth." "Make a joyful noise unto the Lord
Ps. xcvi. 4. all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge (rule) the world, and the people with equity." It is indeed the gospel of the kingdom that is proclaimed in the Psalms; and because the Church has forgotten that kingdom, she has ceased to understand the Psalms, and to know who are the enemies of the true David that are spoken of in that book. The Song of Solomon also points forward to the kingdom, telling of the beauty and the glory of the King, and of the King's Bride, the Church, in that day;—the day of their espousals,—the day of the resurrection of the saints.

Isaiah, Jeremiah, Ezekiel, Daniel, their burden is the gospel of the kingdom, when the law shall go forth from Zion, and the Word of the Lord from Jerusalem; when the nations shall beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more; when the lion shall eat straw like the ox, and the wolf shall dwell with the lamb, and a little child shall lead them; when they shall no more kill nor hurt; when the Lord shall reign on Mount Zion and in Jerusalem with His ancients gloriously; when a King shall reign in righteousness, and princes decree judg-

ment; when death shall be swallowed up in victory, and the death-veil spread over the face of all people be removed; when the idolatrous and tyrannous kingdoms and monarchies of the earth shall be utterly abolished, and the God of heaven shall set up a kingdom that shall never be destroyed; when the Son of Man shall come in the clouds of heaven, and there shall be given Him a kingdom, that all people, nations, and languages shall serve Him; and the saints of the Most High shall take the kingdom, and the greatness of the kingdom under the whole heaven shall be given to them,—Whose kingdom is an everlasting kingdom, and all nations shall serve and obey Him. Daniel distinctly names the times of both the Advents of the Messiah; the first time to suffer and be cut off, at a definite number of years from the order to build the wall of Jerusalem; the second, to reign in glory, and to establish His kingdom on the earth, when the fourth or Roman empire comes to its end, in the time of the ten kings, and the little horn. Dan. ix. 25. Hosea, and Joel, and Amos, and Obadiah, and Micah, and Habakkuk, and Zephaniah, and Haggai, and Zechariah, and Malachi, all open out more and more the gospel of the kingdom, when the Lord shall hear the heavens, and the heavens the earth, and the earth shall hear the corn, the oil, and the wine; and the mountains shall drop down new wine, and the hills shall flow with milk, and Judah shall dwell for ever, and Jerusalem from generation to generation; and saviours shall come up on Mount Zion, and the kingdom shall be the Lord's; when the nations shall be confounded at the sight of God's people; and He will perform the oath to Jacob, and to Abraham, which He sware to our fathers from the days of old; for the

earth shall be filled with the knowledge of the glory of God as the waters cover the sea; and the Lord shall bring His people again, and make them a name and a praise among all the people of the earth; and the Lord will overthrow the throne of the kingdoms, and will come and dwell in the midst of the daughter of Zion; and the Lord God shall come, and all the saints with Him; and the Lord shall be King over all the earth in that day.

Mal. iv. 2. The Old Testament closes with the declaration that "The Sun of Righteousness shall arise with healing in His wings," on a sick and wounded and weary world, overshadowed from its fall by the dark wings of the Dragon, shedding down plagues, and evil, and death.

From one end of the Old Testament to the other there is one prominent object that shines and burns in every page;—one golden thread that runs through all the dread history of man's crimes, and sins, and miseries;—the Gospel of the Kingdom! the good news that there is to be a day of rest, a day of deliverance from the power and oppression of the Devil and devilish men; and the bringing in of a kingdom of righteousness and peace at the coming of the King, and at the resurrection of the just; which King should be the Seed of the woman, the Seed of Abraham, the Son of David, the Son of Man, the Son of God, the Mighty God, Messiah, Adonai the Lord of Hosts; of whose kingdom there should be no end, and whose subordinate kings and priests should be of the Seed of Abraham; and the metropolis should be Jerusalem, the eternal city, the city of God.

And if it should appear as if some of the minor prophets do not mention that kingdom, it is only because

their prophecies are more immediately directed to foretelling the evil and destruction that shall come upon the enemies of the Lord, and of His people, which shall usher in that day.

That day! What does the Scripture ever speak about, but “that day?”

Did “that day” come when our Lord was born in the stable at Bethlehem? When He went about Judea, in the power of the Holy Ghost indeed, but not having a place where to lay His head? When he rode in triumph into Jerusalem? When he died upon the cross?

Did it come when He rose from the dead? When He ascended into heaven? Did it come at Pentecost, when He sent down the Holy Ghost from heaven upon His Church?

No. In the hope of “that day” the Old Testament saints “had served God day and night,” and had suffered all things “that they might obtain a better resurrection.” Was this hope fulfilled to them at the first Advent of our Lord? No. St. Peter tells us that David was yet in his sepulchre, and St. Paul that they without us cannot receive its accomplishment.

Acts xxvi. 7;
Heb. xi. 35.

Acts ii. 29;
Heb. xi. 40.

Was this hope changed and another given to us,—to man, and to the world,—at the first coming of Jesus Christ, when He was born of a woman? No. It was the latter clause of the 15th verse of Genesis iii. which He then fulfilled, as far as it referred to Him personally, and not the first. God by the prophets had spoken of suffering before triumph; and He came to suffer and be bruised. The day of the bruising of the Serpent had not come, has not come yet; vanquished, triumphed

over in one sense, baffled, beaten,—yes—but bruised, crushed, destroyed, the Serpent was not, is not yet. Christ indeed fulfilled, up to a certain point, what had been spoken concerning Him; but one-half of what is written is unfulfilled still. No matter what this was occasioned by,—by the unfaithfulness and disobedience and resistance of the Jews, who should then have received the kingdom; or, because God had many purposes of grace to the Gentiles to carry out, and many lessons yet to teach to men and angels;—Christ fulfilled not all; yea, one may almost say, fulfilled none of the promises; though He fulfilled many of the prophecies. He came, and died, and rose again;—but Adam's hope remained unsatisfied.

Rom. xi.
12-15.

John xiv. 30.

Eph. vi.

Eph. ii.

1 Pet. v. 8.

2 Cor. xi. 3.

Rev. xii.

Satan's head was not bruised; he yet rears it high over all the earth; he yet remains "the God of this world," and "the Prince of its darkness," and "of the power of the air;" his evil spirits yet possess and oppress men; he yet goes about as the "roaring lion seeking whom to devour;"—as the Serpent seeking whom to seduce, deceive. In heaven he yet appears as "the accuser of the brethren," and the earth yet groans in his folds.* Woman yet remains in penal subjection to man, "because of the transgression;" quarrelling, hate, and strife still fill the world; sorrow, labour, and pain yet bow down man's heart and brow; and God's enemy, the chief and last, yet reigns, and the grave and Hades open their devouring jaws, and yet cry, "Come." The ten tribes remain separate in their hiding-places; and the Jews are dispersed to captivity.

* We shall have to notice afterwards the extraordinary notion, that Satan was bound in the bottomless pit at the time of the first Advent of the Lord.

misery, and oppression; and Jerusalem, "the city of the great King," has become a ruin and a desolation. David reigns not; Abraham possesses not the land; the Gentiles still trample it under foot. The kingdom of the saints has not come. Not one hope of the fallen, sorrowful, suffering creature has been attained to; the gospel of the kingdom has not been verified; it continues to be proclaimed as before. Our Lord Himself Luke viii. went about "preaching the gospel of the kingdom." He taught His disciples to pray, "Thy kingdom come." All His discourses and parables had reference to that kingdom, and to the day when the Son of Man should come in the clouds of heaven, to take the kingdom, and sit on the throne of His glory: when the angels should gather *out* of that kingdom all the wicked, and the righteous should shine forth as the sun *in* it; when He should say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you;" and when He should give to those who had served Him ten cities, or five, or two, according as they had served. And after His ascension, His message to His servants was,—Keep my works to the end, and I will Rev. ii. give you power to rule over the nations—Overcome, and Rev. iii. 21. ye shall sit down with me on my throne.

As "the Gospel of the Kingdom" was the burden of the preaching of their Lord, so was it also the burden of the preaching of His apostles. In all their epistles they put nothing before us as the object of our hope, but that 1 Thess. iv. 13. day. Are any sorrowing for those they have loved? St. Paul points to the coming of Christ. Are any Jas. v. 7, 8; with Ps. lxxii. suffering under oppression? St. James enables them to be patient, by the thought that "the coming of the Lord draws nigh." Are any bid to be faithful in the

2 Tim. iv. 8. ministry? It is that they may receive the crown in that day. Are any called to be faithful in service? It

Col. iii. 24. is that of the Lord they may "receive the reward of the inheritance." Are we to be righteous and pure as He

1 John iii. 2. is? It is that we may be made like Him at His appearing, when we shall see Him as He is. Are we groaning

Rom. viii. 23. in the body from its infirmities? We are "waiting for its redemption." Do we lay it in the grave? It is unto

Rom. vi. 4, 5. its resurrection in glory at Christ's coming. Is the creature in misery? It is in hope of its deliverance at

Rom. viii. 19. "the manifestation of the sons of God." And the Holy Scripture winds up its revelation, by proclaiming the gospel of the kingdom in the last of its books more clearly and more plainly than in any other; showing the struggles that will usher in the kingdom; the time and manner of its coming; its glory, its dignity, its majesty, and its blessings; and its kings and priests

Rev. i. 5, 6; v. 9, 10. ruling and worshipping; whose song is,—To Him who has loved them, and redeemed them by His blood, and

Rev. xx. and xxii. has made them kings and priests unto God, and has given to them to reign over the earth; and this not only in the last thousand years of the old earth, but for ever, in that new one wherein dwelleth righteousness and peace, and where sorrow, and sin, and death, and curse will be known no more. And there we see in vision the promise in Gen. iii. 15 at last perfectly and fully accomplished; the Serpent's head bruised; himself cast into the lake of fire; and his works destroyed; man and the earth delivered out of his power, and brought again into the hands of God; the Seed of the woman reigning over all; and God all in all.

The hope of the creature, and of God's people, was not altered in any way by the first Advent of Jesus

Christ ; it continued the same ; and as every saint named in the Old Testament had lived and died in the faith and hope of Messiah's coming, and of His kingdom, so did every saint in the New Testament live and die in the same faith and the same hope.

That this faith and hope touching the Advent of our Lord Jesus Christ have not been preserved by the saints since, it is the object of the present work to prove.

But would we, in bringing before the mind of the Church the long-forgotten hope of all that is to come to her and to the world at the second Advent of her Lord, even appear to think little of, or pass by, what He did at His first coming? or all that He was to do *in* His people, in the interval between His first and second coming? Nay. What He did at his first coming, is the root, the foundation, the beginning, the cause of, the way of bringing about, all we look for now or hereafter, and for ever. The saints will sing for ever, "Unto Rev. i. 5. Him that loved us, and washed us from our sins in His own blood." Throughout eternity we shall look back, as we do now, on what He then came to do ; what He began, carried on, and perfected in His own sacred Person ; and also in what He began, and carried on, and perfected in each of us ; and shall remember and give thanks always for what He did *for* us, and for what He did *in* us ; knowing that to Him we owe all, and through Him are what we are.

It is needful, moreover, to the right understanding of our subject, that we should say somewhat concerning that which our Lord accomplished at His first coming, and His subsequent work by His Spirit in the Church.

The Incarnation was the beginning of the redemption of man, and of the world : The resurrection, and the coming of Jesus Christ, and the glory and the kingdom on the earth, shall be the completion of it.

What was it that our Lord Jesus Christ accomplished at His first coming? There was much for Him to do. The Seed of the woman, the Seed of Abraham, the Son of David, had to be born ; by Whom the creature was to be delivered, man to be blessed, and God to reign. Creation was marred ; He that made could alone re-make. Because there is none good but One, that is God, He had to come to re-make that good which had become evil. He had to come into, to lay hold of, to unite unto Himself, to make Himself one with, that fallen creation, that fallen humanity, which had sold itself and its dependent world under the power of Satan ; that had become corrupt and sinful, degraded and powerless ; that had come into sorrow, and labour, and death, and Hades ;—that He might bring it up out of the power of all these. He had to come into it that He, by His incarnation by the Holy Ghost, might expel all sin *out of* it, and bring all holiness *into* it ;—that He might put death *out of* it, and bring *into* it life ;—that He might deliver it from all that held it captive, that led it away, and kept it back from God—namely, the Devil, and sin, and death ;—that in it He might overcome these ; render them powerless. He came into it, alienated as it was from God, that He might reconcile it to God ;—that He might bring back to God that which had been banished from Him ; that He might bring it up out of the grave and Hades on the face of the earth again, and take it from earth to heaven, and into the very presence of God. He laid hold of the

nature of man, that the regeneration might be begun, and all righteousness be fulfilled, in that flesh which in every one else was an instrument of sin; and that, above all, He might offer the sacrifice due for the sin of man, by dying on the Cross, and so bear the curse of the broken law of God, and make an atonement for sinful man, full, and perfect, and sufficient.

The 3rd of Genesis had prophesied of a Saviour who was to be bruised, as well as to bruise.* From the beginning, the institution of sacrifice had taught, that “without shedding of blood there is no remission” of sin. God had clothed Adam and Eve in the skins of the slain animals, whose life-blood, typical of that of Christ, being shed, theirs was spared. The great day of atonement had shown that there was to be a great atonement and expiation made for the sins of the congregation. All the prophets had spoken of the sufferings and death, as well as of the future reign, of Messiah. The law had shown that there was to be a *sin-offering*, as well as a *burnt-offering*. Christ came at His first Advent to fulfil both. The sacrifice of the burnt-offering is typical of one thing; that of the sin-offering of another. Christ showed in His life, which was a continuous whole burnt-offering, what the duty of the creature towards God is; but in His death upon the accursed tree He showed what the creature deserved who sinned against that duty, who refused and resisted God’s will,—namely, to be accursed; and in

Lev. xvii. 11;
Heb. ix. 22;
Gen. iii. 21.

Lev. xvi.

* The enemies of God’s truth, and even some good men, have endeavoured to argue that sacrifice was the invention of the natural instincts of men; but man never could have invented it. It was revealed by God from the beginning; the heathen perverted it; but the tradition of it came from God.

His own person received and bore that curse, that we might be delivered from it for ever. These things being accomplished to the full, Christ having indeed been bruised by the Serpent and the Serpent's seed, and bruised also by God for our iniquities, His body was laid in the grave ; and in His spirit He went down into the place of separate spirits, to spoil the powers of hell, and to show they could not hold Him. And on the third day He rose again from the dead, as had been prophesied of Him ; trod once more the earth He had redeemed with His blood ; spoke once more to His disciples, instructing them in the things pertaining to the kingdom ; and then ascended up to the Majesty on High, to the throne He had left for our sakes, and for God's sake, and entered again into the glory He had foregone for us.

Acts i. 3.

All this, and a thousand things besides, which no tongue can tell, our Lord did at His first coming ; but He did not bring about the resurrection of the dead ; nor actually, and to the uttermost, free man and the world from the curse Adam had brought upon them ; nor from the Devil's power ; nor establish the kingdom of God upon the earth.

And, to avoid misapprehension, when we say that our Lord did not then establish the kingdom of God upon the earth, we do not mean to say that the Church is not, in a sense, the kingdom of God, the kingdom in a mystery. The baptised *are* translated out of the kingdom of darkness into that of God's dear Son ;—the Church is, or ought to be, the place wherein His ministries are seen, and wherein He rules and is obeyed ; but, as the Jews, from being ruled over by God, and subject in a special manner to Him, formed,

Col. i. 13.

in a sense, His kingdom, yet had not the dominion over the nations given to them; so the Church, in which God should rule, is, in a sense, His kingdom, yet is not now set over the nations, nor yet in possession of dominion over the whole earth. There is no greater error, nor any one that has occasioned more confusion in doctrine and in practice, than the assertion that at the day of Pentecost the 2nd chapter of Daniel was fulfilled; and that then, or at any period since, the God of heaven set up the kingdom there predicted.

Far different were the place and work assigned to the Church between the first and second Advents of Jesus Christ; and to these it is now our business to call attention.

The Lord had fulfilled His part to the uttermost, as the Foundation and Head of the Church. He had laid hold on the fallen nature of man, and had made it one with Him, having been conceived in it without sin; He had brought regeneration to it; in it He had worked all righteousness; had overcome all its enemies, and freed it from all its captors; and by the Holy Ghost had presented it "without spot to God." In it Heb. ix. 14. He had received the baptism of the Holy Ghost; and in the power of God had preached the gospel of the kingdom. In it He had died on the cross for its sins; and by His precious blood had obtained their remission; was buried, had descended into hell, and risen again, and ascended into heaven; and had entered into the Presence of God, as our High Priest, bearing the blood of the sacrifice of atonement within the veil; Heb. ix.; Lev. xvi. and, receiving the gift of the Holy Ghost, to bestow upon the Church, He had sent down that Holy Ghost upon her, in order that the work He had begun, and

done, in flesh, might be carried on, in us, till the day of His re-appearing.

Ps. xli.

What Christ had been while on the earth, the Church was to be during His absence. Except in the matter of the atonement (which was the Lord's personal act alone, and which none can meddle with, or add to by any work of theirs), the work He had begun was to be continued on the earth. As He had been God's Witness, and the Witness of the coming kingdom, the Church was to be Christ's witness, and the witness of the coming kingdom, and the preparer for it of those who should believe their witness.

The work of the Church was to be twofold:—*1st*, To witness for Christ, for all that He is, for all that He has done, is doing, and will do; to witness also for the kingdom that is to come at the resurrection, and at the return of the Lord; and *2nd*, To prepare those that should believe, to become, collectively, one body for Christ, His holy Bride; and as individuals, to take their place in that kingdom, as God's kings and priests; not as its subjects, but as His rulers and administrators under Christ.

The form and order of this Church were to show forth the form and order that are to exist in the kingdom; where the twice twelve elders are to be seated on their thrones; and the Four Living Creatures, the Cherubim, shall be in the midst of the throne, and shall minister from it. Therefore, as a universal body, it was to be ruled over, guided, and ministered to, by the Lord's fourfold ministry, apostles, and prophets, and evangelists, and pastors, under the great Head of that body, the Lord Jesus Christ Himself; and, as particular churches, forming the component parts of that body,

by an angel or bishop over each, with a company of priests under him, also distributed in four orders of elder, and prophet, and evangelist, and pastor, and with deacons, at once the ministers of Christ, and the representatives and heads of the people. The mission of the Church was to preach the Gospel, and to minister pardon and remission of sin, regeneration, and the Holy Ghost, to those who should believe. To this end she was endowed with the Holy Ghost, sent down from Heaven, in all His operations, gifts, and powers, furnished with the above-named ministries, and intrusted with the word and the sacraments.

It had been the object of the ordinances under the Old Testament to foreshadow and *typify* Christ in all His Heb. x. 1. offices, characters, actions, and operations. The New Testament ordinances were to be the very living image of these ; to embody them ; to represent them visibly ; to symbolise them to the senses ; and to convey the life and power of them to the souls of men. Everything done in the Church was to be sacramental, not merely typical like the Old Testament ordinances, *i.e.*, all things were to be done by the use of an outward and visible sign, with an inward and spiritual grace accompanying it, and conveyed in the use of it to the faithful. The origin and cause of all that is done in the Christian Church, is the Incarnation of our Lord Jesus Christ. God is a Spirit, essentially invisible. In Him is all life, and grace, and power to bless : He is visible in the God-Man Christ Jesus ; and only from, and by, and through, that God-Man, all that is in God for us can come to us ; and except through Him that is visible, we can receive nothing from Him who is the Invisible. Col. i. ;
Heb. i. 3. Jesus Christ is the image of the Invisible God, the

symbol of Him who is invisible ; the channel, the means through which all spiritual grace and power come from God to us. But for the time being, and during the period between His first and second Advents, He also is invisible to us. He therefore has instituted certain images, or symbols, which represent Him in some character, or office, or ministry, or act, or operation, or some fact concerning Him. And, by means of these, Christ ordinarily ministers to His people the grace, power, and blessing of those offices, acts, and operations, which they respectively symbolise ; and by the use of them in the manner He has appointed, the faithful obtain that grace and blessing. The material part of our Lord's human nature, in and by which God is imaged and symbolised to us, and through which all grace is ministered to us, is taken from the substance of this earth ; and all those symbolic things of which we speak, must be of the substance of, and appertaining to, this material creation. These symbols are called Ordinances ; because they are ordained of God. They are men—in various orders of ministry ; substances, such as water, bread, wine, and oil ; acts, as imposition of hands, breaking of bread, &c. By every one of these symbolic things Christ conveys to the faithful the especial grace which they each respectively symbolise. The Church cannot *omit* any of them ; cannot *change* any ; cannot *substitute* anything else in their places ; she cannot add to, she cannot take from any of them, without suffering consequent detriment and loss.

Men, in the ministries, symbolise Christ ministering to us in His various offices. He is the great Apostle, Prophet, Evangelist, Pastor, and Teacher ; He is our Bishop, Priest, and Deacon. He ordains divers men to

represent Him in these characters, and to symbolise Him in action towards us in them, and to convey to the members of the Church the grace and blessing which are in Him, and given to us from Him in each of these offices. And only by these men so appointed can we receive the blessing of each office. A deacon cannot represent, symbolise, Christ to us as a Priest; nor minister and convey to us the grace which, as a Priest, He dispenses. Why? Because he is not the ordinance, the appointed symbol of Him, in that office. It is universally admitted, that a deacon cannot minister to us what a priest is said to convey: nor a priest, what is only given to us by a bishop. So let us be assured that a bishop cannot minister what an apostle can; neither can a prophet that which is peculiar to an apostle. If the visible, present symbol is wanting, if the ministry is wanting, the grace is wanting. Whatever else Christ may be doing for us by means of the other ordinances we have retained, He is not doing that for us of which the visible ministry is absent.

Word also is a symbol. Whether we look at the great reality of the Eternal Word Himself, ■ the symbol of the invisible God, revealing Him personally; or at His uttered word, revealing and declaring the otherwise unknown and hidden mind of God, or calling all things into being, creating and re-creating; or whether we look at that word written, or spoken through men inspired by Him; in all these senses Word is a symbol, declaring, revealing, to man things of God otherwise unrecognisable by his understanding, and incapable of being apprehended by his spirit. And, also, these words are not bare symbols, but *quasi* sacramental; there is ■ living power in them, by the Holy Ghost, causing them

to operate in the faithful receiver of them the things they symbolise and declare to his senses. The word is also diverse in different ministers. There is the word of preaching, the word of absolution, the word of blessing, the word of prophecy, the word of wisdom. To get faith, pardon, blessing, light, and wisdom, the words must be spoken peculiar to each, and by them the Holy Ghost conveys these several blessings to a man's soul and spirit; and if the words be not spoken, he does not ordinarily get the grace. Also in all the sacraments, the symbolical word must accompany the symbolical acts of the minister, and the symbolical substance.

Acts also are symbolical. By imposition of hands men receive the confirming grace of God, the gift of the Holy Ghost, and the gift of ministry and priesthood. In Baptism and the Holy Eucharist, there must be the pouring of the water and the breaking of the bread, as well as the elements themselves and the accompanying words. Substances are symbols,—water, bread, wine, oil. By water, men receive the grace of regeneration; you cannot substitute for it wine or milk; because these do not symbolise what water does. By bread and wine men receive the body and blood of Christ. Meat, or water, or milk cannot be used, for they are not the appointed symbols.

In everything done in the Church from God to man, these things are necessary: (1st.) God in the heavens, the Source of all, the Giver of all, the Doer of all; by (2nd.) Jesus Christ in the heavens, the visible symbol of the invisible God, through, and by whom, in our nature, God does all; (3rd.) The Holy Ghost present in the Church, through, and by whom, Christ does all; He, that is to say, the Holy Ghost, giving life, efficacy, and

power to all that is said, symbolised, and done by ; (4th.) The man, the minister, representing and imaging Jesus Christ in some of His offices and ministries ; and by (5th.) The earthly substance or element, water, bread, wine, &c. ; and by (6th.) The symbolic act, pouring water, breaking bread, laying on of hands, &c. ; and by (7th.) The word, viz., that which is proper to each occasion, such as, "I baptize thee," &c. ; "Take, eat," &c. ; "Receive ye the Holy Ghost," &c. ; or that of preaching, absolving, blessing, &c.

Thus we see that everything done or said in the Church, on the part of God, to the ministers and people, may be termed, and is virtually, sacramental (though everything is not *a sacrament*) ; because everything so done by God is done through Christ, by the Holy Ghost, through means of appropriate and appointed symbols ; outward and visible signs, accompanied by an inward and spiritual grace. We repeat it, if men omit the symbol, ordinarily speaking, they cannot have the grace.

We shall see presently why we so press this, for it bears essentially on the subject of the condition the Church has come into, and the remedy for that condition.

The purpose and intent of the institution of the Church was, 1st. That due worship and service might be rendered to Almighty God ; the true daily sacrifice, typified in the Jewish ritual, be offered to Him ; and prayer be made continually for all men, and for the accomplishment of all His plans and purposes. 2nd. Mat. i. 11. That His goodness in Christ might be proclaimed, and the forgiveness of sins preached to the end ; that men might repent of the fallen and sinful condition they had

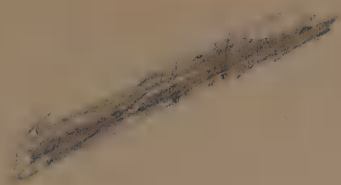
come into in Adam, and of their own sins, and turn unto God to receive remission of them; and that the work of regeneration brought in by Christ might be extended to them; and that, entering into covenant with God, they might receive from Him, through *all* the ordinances of His house, the power to become His sons and be sanctified and instructed and made ready for the coming of the kingdom.

The Holy Ghost, also, being given, that He, too, might bear witness to that coming and that kingdom—there was to be a double witness, God and man. This is a point we particularly call attention to. Men say that the manifestation of the presence and power of the Holy Ghost in the Church was only for the confirming of the mission of Jesus Christ, and that of His apostles; and that, when that purpose was accomplished, those manifestations were to cease; but they only reason thus because they have forgotten the gospel of the kingdom; and, moreover, this is asserted in the face of all the evidence, that these manifestations did not cease till three centuries after, when the Church formed its first alliance with the kings of the earth. The work of the ministers was indeed to proclaim the name of Jesus Christ, His first Advent, His mission, and their own; and the work of the Holy Ghost was truly to confirm that witness. But their work was also to proclaim His second Advent, and the redemption and deliverance of the world from all falsehood, and from its oppressors, the Devil, and death. To this there was to be a double witness, two witnesses: Men, faithful men, declaring; and the Holy Ghost, God, showing forth, in a measure, the truth and the power of God, which, when the kingdom comes, shall be put forth perfectly. For then there shall be no more ignorance of

God ; the Devil shall be cast out of the earth ; men shall be healed of every sickness ; they shall be raised from death ; and the creatures shall no more hurt or destroy. The manifestations of the Spirit were to be an “earnest” of this—only an earnest ; as a man gives another a small portion of money as a pledge he will give him the whole when the time comes. The Church was not to know or teach all things perfectly ; she was not to cast out every devil ; or heal every sick person ; or raise every dead man ; or render innoxious every poisonous thing ; for then the kingdom would be come ; but she was to testify that it could be done ; and would be done completely, when the appointed time should arrive, by showing the earnest now ; *i.e.*, by wisdom and knowledge *in part*, ^{1 Cor. xiii. 9.} by casting out *some* devils, healing *some* sick, raising *some* dead, shaking off *some* serpents unhurt ; a putting forth a *small* measure of the power of *the world to come*, that men convinced by that partial deliverance might believe, and look, and wait for the perfect salvation. And not only by power, but by word, were men and the Holy Ghost to witness for that coming time. The preachers were to witness for it ; and the Spirit also was to witness for it by word, “speaking with tongues,” ^{1 Cor. xiv.} as a sign that it was not man but the Holy Spirit that spoke ; and then in prophecy of the things of Jesus and the kingdom. “The testimony of Jesus is the spirit of ^{Rev. xix. 10.} prophecy.”

To be thus the Lord’s witness in the earth, and the witness of the coming kingdom, the Church had her peculiar place and position given to her. That she was to triumph over all enemies, to convert the whole world, absorb the Jews and the nations during the present “age,” is contrary to all Scripture ; and that she

was to reign over the earth previous to her Lord and Husband's coming again, is the very thing it contradicts and condemns. To "sit as a queen" during His absence is the brand upon the brow of the adulteress.



PART SECOND.

THE CHURCH FORGETS HER CALLING, AND BECOMES EARTHLY.

“Nevertheless, I have somewhat against thee, because thou hast left thy first love.”—REV. ii. 4.

THE question, then, which presents itself for our consideration is,—has the Church continuously fulfilled this mission of witness for the kingdom, this double witness?—or has she for many centuries ceased to do so?

The best reply to this question will be to give a sketch of the Church's history, confining ourselves merely to what bears upon this point.

Before we commence this task, we would premise, that we undertake it from no desire of vulgar controversy, or from any intention of speaking evil of, or bringing a railing accusation against, the Church, or any portion of it. We would that our lot were to relate all we owe to each and every part and division of her; to set forth all the good she has done; to dwell upon all the truth that has been preserved by her and by each division of her, Greek, Roman, and Protestant; and all the grace that has been ministered by her. If we were occupied in the more pleasing work of vindi-

cating the whole Church against the attacks of her enemies ; or any division of it, against the indiscriminate accusations of the other sects ; we would gladly show how, as a whole, she has preserved and ministered to us the presence of the Holy Spirit of God, and handed down to us, through successive generations, the truth of God, His Holy Word, His commandments, and the sacraments ; and how, with whatever obscurity, she has been God's sole witness in the earth ; and how to each division we are indebted for the maintenance of some truth, which has been damaged or lost in the others.

We would tell how Rome has stood firm for the principle, that unity is an essential element of the Christian Church ; that sacraments are not bare signs, but God's channels of living grace ; and, notwithstanding her perversion of it, that the oblation of the Holy Eucharist is the Christian sacrifice ; and we would tell of the unwearied labours of her priests and others, male and female, in the works of mercy and charity.

And how Greece had, long before Luther's day, refused to admit the usurped supremacy of the Roman bishop, and many of the errors promulgated by the Roman Church ; had guarded the integrity of the canon of Holy Scripture, and preserved the faith of Christ during ages of persecution at the hands of the Mohammedans.

And how the Church of England has retained episcopacy, rescued it out of the hands of the Bishop of Rome, delivered her priesthood from the fatal prohibition to marry, freed the doctrines and liturgies of the Church, and the worship of God, from many superstitions and errors, and restored congregational worship to the

people, and the liturgy in their own tongue, and the cup of salvation in the Holy Eucharist, and the free use of the Scriptures under subjection to the Church.

And how the Presbyterians have vindicated the right of Presbyters to their share in the rule of the Church; and kept before the Church the election of God. And how the Dissenters have stood for the life of God as above all forms; and for the privilege of the people to have a voice in the appointment of the clergy.

We unfeignedly believe and receive the doctrines of the Catholic Church, wherever found; we reverence every bishop, every priest, and every minister in her; we would defend her from all her enemies, from all who attack her, from all who would injure, rob, or weaken her. But in conducting our argument, it is absolutely necessary that we should show wherein she has failed in the matter we have to bring before her notice; and to account for the present work of God which we narrate; and if, in doing this, we unavoidably appear to blame, we take our share in that blame, as members of that one body that has so failed in doing the work it was set to do as to need some special effort on the part of God to recall it to its duty.

Where we have to speak of the mischief occasioned by the admittance of the civil power into the affairs of the Church, or of that occasioned by the endeavours to put the ecclesiastical power over the civil, we are not insensible to all the good that has been done by each; and we would tell how the Pope and bishops have many times protected the fold of Christ against the fierce cruelty and oppression of kings and nobles; and these last from one another; and how kings and nobles have shielded their people from the persecuting intolerance

and the covetousness of the Pope, of bishops, and of priests.

We know that each has been, in the mercy of God, used for good ; and both have done much service.

But our business will be to demonstrate that these attempts, by the interposition of other ways than God's way to remedy the confusion that had entered into the Church, have proved entirely ineffectual. And it must also be understood that we are not attempting to write a general Church history ; but that we limit ourselves to a short outline of the changes that have occurred in the Church ; *first*, as to its rule and government, as the means of maintaining ; or restoring, unity and truth ; and *second*, as to the opinions which have prevailed in it, on the nature, time, and events of the kingdom of Jesus Christ, and of His second Advent ; and the consequences of these changes.

To make ourselves more intelligible, we purpose to divide our sketch into six successive epochs. *First*, From the day of Pentecost to the death of St. John, the last of the apostles. *Second*, From the death of St. John, and the ceasing of the apostleship (the Church thereby coming exclusively under the rule of bishops) to the time of Constantine, the first Christian Emperor. *Third*, From Constantine (when power of interference in Church matters, and of controlling bishops, was first avowedly exercised by the Emperor, and acquiesced in by the Church) to Gregory VII. [Hildebrand]. *Fourth*, From Gregory VII. (when the Pope first openly claimed power and authority over emperors and kings in their kingdoms) to Luther. *Fifth*, From Luther (when the principle of appeal to every man's own conscience and the Bible was promulgated) to the French Revolution. *Sixth*, From

the French Revolution (the first blow struck at all the established order of things in Church and State) to the present time.

EPOCH FIRST.

The apostles having received their commission from the Lord Jesus Christ to rule and guide His Church, and the Holy Ghost, in all His fulness, being also sent down from heaven to abide with her, they proceeded to gather a people for the Lord. To these the apostles communicated all truth, and ministered the Holy Ghost. They set them in order, establishing Churches in every country, ordaining ministers over them, urging them to make themselves ready for the Lord's return, that they might at that time enter into His glory, prepared as His Bride; ready, if alive, to be translated without tasting of death; if asleep, to be raised from the dead at the first and better resurrection. This was the object and end set before the Church; and to make her ready for it, and to bring her to it, apostles and prophets, evangelists and pastors, were given to her, *all the ministries* of Christ, *all the gifts* of the Holy Ghost, *all the mighty energising* of Eph. iv. 1;
1 Cor. xii. 4-6; Eph. i. 19. the *power* of God. The apostles were God's ordinance for introducing and maintaining unity and truth.

The Churches so gathered did not yield themselves to the Lord as they should have done; they did not proceed onwards to that perfection which the apostles desired and sought for. Almost all the epistles are written to counteract error prevailing in the Churches; and are full of corrections of present evil, and of prophecies of future division; of Babylon's corruptions and of final apostasy. St. Paul and St. John are obliged to threaten what they

2 Cor. xiii. 2. will do when they come. Paul tells Timothy all in Asia have forsaken him. The last complaint of the last of the apostles is, that he was withstood and hindered; the
 ■ John 9. epistles of the Lord Himself to the Churches are, in the
 Rev. ii. & iii. midst of such commendations as He could give, filled with reproaches and warnings. And the closing book of Scripture is a melancholy delineation of forthcoming scenes of crime, and spiritual adultery, and desperate rebellion.

However much had been accomplished by the labours of the apostles (and much there was), yet the principles of evil were strongly at work to hinder them; and hinder them they did.

Nevertheless, as long as the apostles lived they kept the Church's unity; they guarded and preserved the truth; they maintained, in spite of all opposition, "the unity and truth" they had introduced, separating and
 1 Tim. i. 20. delivering over to Satan those who resisted. It is not necessary to encumber this treatise with any disquisition how, or why, the office of apostle ceased in the Church. It is sufficient to state the fact. The apostles died. Their last words to the Churches were, to love one
 1 John; another; to abide in unity; to keep unsullied the truth
 Jude. once delivered to the saints; and to take heed and keep
 1 Pet., &c. in mind the coming and kingdom of Jesus Christ. And the last words of the Lord Himself, communicated by the only remaining apostle to the Church, were, "Behold, I come quickly,"—be ready.

EPOCH SECOND.

The last of the apostles slept. The Church came under the care of the bishops, without apostles to hold

them together, and to rule and guide them ; without any centre of authority to appeal to in case of disputes arising among them. We have but little record of the state of the bishops or of that of the Churches ; and indeed, for thirty years before, Scripture leaves in obscurity their condition, and the events that preceded the cessation of the apostolic ministry, except as far as the same may be traced from the Epistles of St. John, supposed to have been written in the latter years of his life, and the epistles to the Seven Churches in Asia contained in the Apocalypse. Nor does Church history help us much for some time afterwards. The recent discovery of the work of Hippolytus lifts the veil a little to give us a A.D. 220. glimpse of evil working. As a recent work says, "What petty intrigues ; what scandals and frauds ; what heresies introduced and fostered ; what isolation from other Churches ; what disunion at home ; what need of a central authority ! And all these in that very Church of Rome, which now claims to have been that central authority at all times !" Still, as far as we know, outward unity was preserved generally among the bishops. The controversy between the East and West on the keeping of Easter, although at one time nearly forced into a cause of schism by Victor, had not gone beyond a mere dispute. Stephen and Cyprian had quarrelled on the subject of heretical baptism, but the Churches of Rome and Africa still professed amity. Individual bishops, as Sabellius, Novatian, and Paul of Samosata, had disturbed the Church, but had been checked and put down. But towards the end of the third century, heresy invaded the Church itself. The Arian mischief reared its head, and rent her unity, and poisoned the body ; and it found its partisans even among her bishops. And the

startled rulers of the Churches knew not which way to turn, or what to do.

It was at this juncture the head of the State embraced Christianity; and this, to the eyes of the bishops, if we may judge by their conduct, appeared most opportunely to offer the means for remedying the evil. It was as though they said, "Unity and truth are in danger; schism and heresy are prevailing; here is a way of putting a stop to them. We will appeal unto the Emperor; we will ask him to summon a council of the bishops of Christendom, and to enforce the decrees of that council by the powers of the empire, against the disturbers of the Church; and unity in truth shall be restored."

Rev. xvii. 2;
xviii. 3.

This was a momentous epoch in the Church's history. It was the turning-point of bringing her into that connexion with the State, with the kings of the earth, which constitutes the condition so fearfully denounced in Scripture under the figure of Babylon. Symptoms of this had appeared before. In all the changes that have taken place in the Church, none have ever resulted from a sudden thought, but have been the issues of ideas and of a spirit working long previously. So now, doubtless, the spirit of the world, and the desire of obtaining earthly possessions and the patronage of the great, and especially the wish to use the arm of the flesh in enforcing her authority, had been undermining her integrity; this last having been manifested already, before the last and greatest persecution, in the case of Paul of Samosata, when the intervention of Aurelian had been sought and obtained. But now the alliance was really entered upon; the principle was established that the Church had a right to ask the Emperor to use the sword for compel-

ling obedience to what she should decide to be orthodoxy ; and the concession was made to him, to say who should be bishop in such a diocese, and who not. Being made the centre of appeal, and endowed with power to interfere in all Church affairs, in matters of doctrine, and finally, in the appointment of bishops, the earthly sovereign was virtually constituted head of the Church. And the sword (though she has, with varying success, struggled ever since to make him use it as her servant) he still retains, and will retain, till the day when he will smite her with it on the head, and will burn her with fire ; probably in, and because of, her last and strongest effort to assume dominion over him. Rev. xvii. 16.

The Church congratulated herself on her success. She had found means of *enforcing* unity and truth. Long had she groaned under, and suffered from, the arm of the flesh, in the plague of the heretics, and the persecution of the civil power. Now she could use the Emperor to persecute her enemies and disturbers, internal and external. She had found, or fancied she had found, anathemas and excommunications to fail her,—now she had got a *sword* to compel submission to her. Hitherto she had been trodden under foot, now she was to be “the Lady of the kingdoms ;” and the world was under her feet, for the master of it was under her influence, and would do her bidding.*

Concomitant with all this, the doctrine of “the kingdom and the coming of Jesus Christ” had also been gradually dying out. Not without great fault

* Before, the Church’s language had been such as the following :—
 “Sancti Patres unanimi consensu docent ecclesiam carere omni gladio materiali ad homines cogendos et puniendos.”—Du Pin, 450.
 “Adversus neminem gladio uti debemus.”—Origen in Matt. xxvi.

indeed on the part of the advocates for the truth in this point. For it is incredible how soon, through having ignored, and apparently lost sight of, the promises to

25. "Nec religionis est cogere religionem."—Tert. ad Scap. vi. 9. "Fictilia vasa confringere Domino soli concessum est, cui et virga ferrea data est. Nec quisquam sibi, quod soli Filio Pater tribuit, vindicare potest."—Cyp. 100; Ep. 54. "Non est opus vi et injuria, quia religio cogi non potest. Longe diversa sunt carnificina et pietas, nec potest aut veritas cum vi, aut justitia cum crudelitate, conjungi. Defendenda religio est non occidendo sed moriendo, non sævitia sed patientia."—Lact. v. 9. "Fides suadenda non imponenda."—Bern. 766. "Hæretici capiantur, dico, non armis, sed argumentis. Aggredere eos, sed verbo non ferro."—Bern. Serm. 64.

But when the Church got the power, then even such men as Augustine, Ep. 61, and Ambrose, Contr. Jovinian., Cons. of Milan, A.D. 390, urged on the hesitating authorities. The germ being once sown, it soon grew into the Tree of Death. The persecution of Paganism commenced in the reign of Gratian, and continued through those of Theodosius, Arcadius, and Honorius. Gratian and Theodosius were influenced by Ambrose, Bishop of Milan, and the clergy, misapplying the laws of the Jewish theocracy for awakening the demon of persecution against the Pagans. Constantine began the same in the Church, issuing two penal laws against heresy; Valentinian, Gratian, Theodosius, and Honorius, followed, and their edicts are recorded in the Theodosian and Justinian codes. "Posse Romanum Pontificem fidei desertores armis compellere."—Mageog. iii. 395. "Hæretici sunt etiam corporaliter compellendi."—Aquín. ii. 42. "Hæretici sunt compellendi ut fidem teneant."—Aquín. xi. 10. "Cogi possunt etiam pænis corporalibus ut revertantur ad fidem."—Dens, ii. 80. "Omnem hærisim, schisma et hæreticos quoslibet fautores, receptatores et defensores ipsorum exterminaret."—Clement. "Hæretici possunt non solum excommunicari sed juste occidi."—"Ecclesia relinquit cum judice sæculari mundo exterminandum per mortem."—Aquín. xi. 11. Urban II. decided that a person inflamed with Catholic zeal, killing an excommunicate, was not guilty of murder. "Non enim homicidas arbitramur, quos adversus excommunicatos zelo Catholicæ matris ardentes aliquos eorum trucidasse contingent."—Pithon. 324.

the Jews touching the kingdom, and confounding these with the promises made to the Christian Church, and the joys of the earthly with those of the heavenly Jerusalem, and appropriating the former as belonging to the latter, they began to write, on the subject of the kingdom and the millennial reign, things really objectionable. And this was done not only by the heretics, as Apollinarius, and suchlike, but even by the orthodox. And it was these errors that first gave rise to the criticism and opposition of even good and true men in the Church, who were shocked, and that justly, at the idea of Christian men, after the resurrection, and in their glorified bodies, having wives and children and earthly enjoyments. But, notwithstanding all this, the coming and kingdom of the Lord was very generally, for a long time, the object of faith and hope. And when the barbarians began, in Diocletian's time, to invade and break up the empire, then it was believed and asserted that the time of Antichrist was nigh, because the time for the division of the empire into the ten kingdoms had apparently come, which was to be Antichrist's precursor. Barnabas, Justin Martyr, Irenæus, Tertullian, Lactantius, &c., who had contended for and preserved the truth, show by their writings the gradations of faith in the Church on this head. Origen and others had done much mischief by their attacks upon it. Still no one was mad enough to believe the kingdom *had* come. Whatever ideas they might entertain on the subject of the millennium, no one dreamt, or said, the "kingdom *has* come." But now! now she burst forth into rhapsodies about the prophecies being fulfilled, and she proclaimed: "The energy of evil spirits is destroyed. The manifold forms of government, the tyrannies and

republics, the siege of cities, and devastation of countries caused thereby, were now no more. The falsehood of demon superstition was convicted; the inveterate strife and mutual hatred of the nations is removed; at the same time one God, and the knowledge of that one God, is proclaimed to all; one universal empire prevails; and the whole human race, subdued by the controlling power of peace and concord, receives one another as brethren, and responds to the feelings of the common nature; . . . in short, the *ancient oracles and predictions* of the prophets are fulfilled more numerous than we can at present cite, and those especially which speak as follows concerning the saving Word of God: 'He shall have dominion from sea to sea, and from the river to the ends of the earth.' And again, 'In His days shall righteousness spring up; and abundance of peace.' 'And they shall beat their swords into ploughshares,' &c. . . . 'neither shall they learn war any more.'"

Ps. xxii.

Euseb. Oration, ch. xvi.

It is curious to observe how this is the very language used afterwards also by the Church to Leo X., when again the kingdom was forestalled in another form.

And although when the Arian mischief, by the help of the Emperor, again reared its head and prevailed, Hilary, Cyril of Jerusalem, Ephrem, &c., began to speak of the approach of Antichrist, and Cyril especially struck something of the old chord of the harp; yet even he, instead of lifting up his head with joy, could say, "God forbid that these things should be fulfilled in our own time," and the evanescent flame soon sank down again; indeed, it had not been truly revived; for these writings were much more in the nature of warnings against Antichrist, than of proclaiming the coming kingdom, or expressing any desire for it.

Cyril, Lect. xv. 18.

Thus it has continued ever since. Through every age of the Church there has been a succession of expositors of Scripture, who, with more or less fidelity, have endeavoured to interpret Daniel and St. John, and who have spoken of Babylon and Antichrist, as their own circumstances or party interests led them; but Antichrist, and not Christ, has almost invariably been the theme of their thoughts and pens; and dread, and not hope (and it is the *hope* that purifieth), has influenced both. The cry of the watchmen has not been, "Behold, the *Bridegroom* cometh," but "the enemy cometh."

2 Thess. ii. 9.

The preaching of the *gospel of the kingdom* ceased; and that which from the beginning of the world the prophets had told of, and which the people of God had always looked for, was spoken of no more. The theory of the Lord's coming as a Judge, at some long distant day, and of the general resurrection, was indeed retained and taught, and men said in the Creed on the Sunday, "I believe . . . He shall come to judge the quick and the dead;" but the coming of a judge is not what men *hope* for; and they said also, "I look for the resurrection of the dead, and the life of the world to come;" but they ceased to look for "the resurrection from the dead," and "the life of the world to come" became to them the state and place the soul went to at its separation from the body!

Another striking fact also requires here our particular attention. Up to this period, although gradually also, like the doctrine of the kingdom, fading away, we find that the power and manifested presence of the Holy Ghost, the *other* witness for the kingdom and coming of Christ, was still in measure put forth in the Church; and the spirit of *prophecy* was abiding. How all the

more modern Protestant Church historians could have taken upon themselves, in the teeth of the most direct evidence to the contrary, to declare that all spiritual manifestations ceased with the apostles and apostolic men, is indeed strange; and this shows how prejudice can close the eyes, and stupify the judgment. Every one of the fathers and writers of the first three centuries testify to their continuance, and challenge the Jew and the heathen to come unto the churches to see and hear them. Justin Martyr says to the Jew Trypho, "If you want proof that the Spirit of God, who once was with your people, has left you and come to us, come into our assemblies, and there you shall see Him cast out devils and heal the sick, and hear Him speak in tongues and prophecy." Cyprian testifies even to children having the spirit of prophecy. Ignat. Phil., § vii.; Just. M., Apol. i. p. 45; Dial. c. Try., pp. 306, 315, 316; Iren., Adv. Hær., L. ii. c. 57; iii. 11, 5, 6; Tert. ad. Scap., c. iv. p. 71; De An. ix.; Apol., cxxxiii. p. 22; Orig. in Cel. lii.; Cyp. Ep. ad. Demet. p. 221; De Idol., p. 227; Lactant. De Orig. Err. lii. c. 15; De Justit. l. v. c. 21; Euseb., v. 7, &c., all unmistakably prove that the Holy Ghost yet spoke and acted among them. Theodoret, in his account of the Council of Nice, mentions the names of several of the bishops who possessed the gifts and the spirit of prophecy. Dr. Waterland says, "The miraculous gifts continued through the third century at least." Dr. Marshall, the translator of Cyprian, says, "There are successive evidences of them down to the age of Constantine." Dr. Chapman says the same: and Dodwell, "that though they generally ceased with the third century, there are several strongly-attested cases in the fourth." Milner, "Certainly in the

third century the age of miracles had not ceased." Til-
lotson also. Even Mosheim allows they existed in the
third century. It required the Sadducean blindness
of the present century, so to prevent men seeing words
in the writings of the Fathers of the first three cen-
turies, as to enable them to declare, "All supernatural
manifestations determined with apostolic times and
apostolic men."

The question then naturally arises,—How is it that,
though gradually declining and becoming more rare, the
gifts of the Spirit, and the word of prophecy, should
have remained in the Church till this period, and then
should disappear, and before the end of the fourth cen-
tury be no more heard of? Was it not because the
thing they witness for was spoken of no more? There
are certain branches of the Church which assert that
supernatural power did not cease to be manifested; but
that holy men, living and dead, still continued to work
miracles, to cure diseases, and to cast out devils. Two
things, however, here attract our notice.

First, If it be granted that some part of the legends
of the saints be true, and that they did some works of
mercy, in healing sickness, &c., still it is peculiarly
worthy of our earnest attention, that the gift of speak-
ing with tongues, and prophecy, was absolutely lost out
of the Church. Whatever else the Church legends claim
for her saints, these at least are never claimed. That
special witness for the coming kingdom, the testimony of Rev. xix. 10.
Jesus, was quenched. He will only prophesy according Rom. xii. 6.
to the analogy of faith. Man was silent as to the king-
dom, and, consequently, the Spirit was silent also.*

* "*Hæc ergo datur pro modo accipientis, hoc est, quantum causa
exigit propter quam datur.*" "This (prophecy) therefore is given

The *second* is, that the majority of the miracles alleged to be wrought in the Church after the age of Constantine, were asserted to be performed, not by *living* men, by the ministers of Christ, and the power of the Spirit present in them, but by dead saints, and the power of the Spirit present, not in ordinances, but in the relics of those that were gone. Granting that these cures, &c., were not all the effects of imposture, fanaticism, or of excited imagination, or the work of devils sealing a lie ; but that they, at least some of them, were indeed operated by the power of God in pity, and in mercy, in answer to a *relative* faith ; they prove, more than anything, the falling away of the Church from her holy standing, and how the Spirit had been quenched among them, when, for lack of living saints, God's people were obliged to have recourse to the *dead*, the appointed living ordinances being powerless in the midst of them. And they prove, also, how completely the Church had changed the faith of the kingdom to come after the resurrection, into that of one already possessed by the saints now supposed to be reigning in glory in their disembodied state ; such things being wrought no longer by men on the earth, as an evidence and earnest of the power of "the world to come of

Heb. ii. which we speak," but being received as evidences of the power of the spirits of saints on their thrones in the

according to the measure of him that receiveth ; that is, as much as the cause requireth, in respect whereof it is to be bestowed."—Ambrose, Hom. xii. 6, tom. ii. Coll. 95.

Εἰ γὰρ χάρις ἐστὶν ἀλλ' οὐκ ἀπλῶς ἐγχεῖται, ἀλλὰ τὰ μέτρα παρὰ τῶν δεχομένων λαμβανούσα, τοσούτον ἐπιφέρει, ὅσον ἀν εὐρὴ σκευὸς πίστεως αὐτὴ προσενεχθέν. "For though it is a grace, it is not indifferently poured forth. But taking the measure from them that receive it, it (prophecy) floweth upon them in measure as it findeth the vessel of faith offered."—Chrysostom, Hom. xxi.

heavens, working miracles by their bodies mouldering in the grave!

EPOCH THIRD.

Thus the Church entered on her third phase. The change that had been gradually stealing over her was completed. The belief that she had nothing to look for from the powers of the world but persecution and trial, the expected rupture of the Roman Empire into ten kingdoms which was to herald the manifestation of the Man of Sin, the immediate precursor of the coming of the Lord as her deliverer, were supplanted by visions of earthly prosperity and grandeur; the Roman, that dread Fourth Empire, the persecutor of God's people, was to be her protector, her provider; there was no more thought of its breaking up; there was no need for the coming of any deliverer; for what deliverance did she want, when he who was Christ's king and representative was her foster father? The rendings of Zion and the wounds of Jerusalem were healed! She had found the way of putting all things in order, and of preserving peace; what did she want more?

The Emperor, on his part, was not slow to take the place the Church thus offered to him. By budding *congés d'élire* to the churches, and decrees of expatriation against the heretics, "having banished dissension, and reduced the Church of God to a happy uniformity of doctrine," he virtually became the real centre of authority and of ultimate appeal in the Church, the chief ruler in Zion. The Church thought she had found the right means of preserving unity and orthodoxy, by appealing to the Emperor, and seeking safety under his sheltering

Dan. vii.

Euseb. L. of
Const., ch.
lxiii.

wing. We shall see, as we proceed, that this very thing became the principal cause of her being troubled by the heretics more than before; and of her being finally rent in twain by the great schism between the East and the West. When the Emperor became himself Arian, then he put in practice the lesson the Church had taught him, and made her experience the fruit of her doing. And when the empire became divided, they were again made to reap, in a divided Church, the harvest of the evil seed they had sown.

If the empire had continued one, under one head residing at Rome as the *one* imperial city, we should probably never have heard of Photius, nor of the "Filioque," nor of the other war-cries of the Greeks and Latins.

Babylon's work had commenced, though it was not yet formally developed. The Church became poured into the mould of the Roman Empire. She took her form from it. To the three Patriarchates of Rome, Antioch, and Alexandria, was added that of Constantinople, because Constantinople was the Emperor's city, New Rome. These four corresponded with the four prætorian Prefectures. After these were the Exarchates, the rulers of which had the oversight of ecclesiastical things in several provinces, answering to the civil officers of the same name. The Metropolitans were over provinces, and Archbishops over districts, and the Bishops over dioceses, a thousand in the eastern and eight hundred in the western portions of the empire.

Among these there was one who, from various causes, had gradually obtained a certain pre-eminence over and precedence of all the rest. And the principal and

leading cause of that pre-eminency was, that he was Prelate of the imperial city, Bishop of Old Rome. But a competitor for honour and rank, position and influence, ecclesiastical and civil, sprang up. Constantinople, New Rome, was also builded on her seven hills, and had become the imperial city, the new metropolis of the world. "And emulation and rivalry between the Bishops of each soon gave token that one or other must submit, or schism and separation be the result." The Patriarchs of the two Romes strove for the mastery. And the ground of the Bishop of Constantinople's claim to honour and primacy was, that he was "Bishop of New Rome." And the division of the empire led to the division of the Church. When there were two heads to the empire, one at Rome, whether imperial or regal, and one at Constantinople, then they fomented the strife by supporting each his respective bishop. When there was no head at Rome, and the Eastern Emperor had but little or no power there, and the Bishop of Rome was left to himself, this also contributed to enable him to enlarge and advance his pretensions and his power. At times, indeed, when the Eastern Emperor had dominion also at Rome, and it suited his interest, he issued decrees in her favour; yet as soon as he was removed, and another succeeded to the Imperial throne, the Byzantine Patriarch again threw off the yoke thus against his will imposed upon him. "For a considerable time the disputes between the two sees were principally occasioned by questions of ecclesiastical prerogative and supremacy, claimed by one, and rejected by the other (it was the Eastern Patriarch who first called himself Universal Bishop), or concerning jurisdiction in the provinces;" but at length

C. of Chalce.,
A.D. 451.

Nicholas
and Photius
A.D. 853.

A.D. 882.

contentions on doctrinal subjects sprang up also, especially on that of the "Filioque" in the creed; and the Patriarchs of the Old and New Romes rose, and cursed and excommunicated one another in the name of the God of unity and truth. But the real matter in hand was not doctrine, although that was the ostensible excuse, but the sorer subject of the provinces of Illyricum, Macedonia, Epirus, Achaia, and Thessaly, withdrawn from the Pope, and placed definitely under Constantinople by the Emperor Michael; Photius himself having been made Patriarch by the Emperor, who expelled the actual possessor of the see for that purpose, in the exercise of the prerogative conferred upon him by the Church. *Jurisdiction*, sustained by the Imperial hand, was still the main point in dispute; and the final excommunication of Photius by Martin II. was not for doctrine, but for refusing to restore to Rome the Bulgarian provinces, which had been seized by him. And although the "Filioque," and the unleavened bread in the Holy Eucharist, &c., divided the heart and spirit of the churches under the leadership of their respective Patriarchs, yet the last and crowning act which consummated the schism (for the struggle continued for two centuries longer) was not on a question of faith, but because of the endeavour of Leo IX. to bring under his power the Patriarchs of Alexandria and Antioch; which being resisted by Michael Celluarus, the Byzantine Patriarch, the Roman legates publicly excommunicated him and all his adherents, in Constantinople itself; and having solemnly deposited the written act of their anathema on the high altar of St. Sophia, they shook off the dust from their feet, and departed for ever.

A.D. 1049,
1054.
Waddington,
p. 199.

The rupture of the Church was complete. Other questions had separated men *from* the Church, but now schism divided the Church itself, and rent it in two.

Thus we see, in tracing this portion of the Church's history, how not only had the appeal to the civil power, and to the head of the State, failed to enforce unity and truth, but how it had been the main cause of her great division. The attempt to close the breaches of Zion, and to heal the sores of Jerusalem, by giving the earthly sovereign power in ecclesiastical matters, and in the appointment of her bishops, had issued in worse than disappointment. Schism, heresy, and corruption over-spread Christendom.

"At the termination of the tenth century, misery and wickedness were the characteristics of the time." "A breaking up of all morals, and all law, and a wild deluge of sin overspread all lands. And at Rome itself, the capital of intellect and religion, such iniquities were perpetrated on every side, that Protestant authors themselves consent to draw a veil over them for the sake of human nature, and only allude to them as one of the features by which the century was marked."

White's
Christian
Centuries—
10th Cent.
pp. 224, 226.

We have thus shortly recounted what during this period had been substituted for God's rule in the Church. Let us now ask, What had become of the doctrine of the kingdom? As if to bring out to the day how completely the Church had departed from all primitive tradition on this head, and the gross and fearful ignorance into which she had fallen as to all things concerning the second coming of her Lord, a strange delusion laid hold of Christendom. "A universal belief was diffused that the world would come to an end when

White's
Christian
Centuries—
10th Cent.

the thousand years after our Saviour's birth should expire." On every side the pulpits rang with the text of Rev. xx. 2, 3. The year 999 was looked upon as the last which any one would see; the most abject terror laid hold of all. Kings and emperors begged at monastery doors to be admitted as brethren of the order; knights and lords placed the emblems of their rank on the altars, and before the images of the saints, and bestowed their estates and money in charity; crowds of the common people would sleep nowhere but under the shade of some of the churches; while despair produced on the masses of the population tumult and riot.

White's
Christian
Centuries—
10th and 11th
Centuries.

How great must have been the mental and spiritual darkness that could have so mis-read and so mis-interpreted Rev. xx., as to compute the commencement of the 1000 years from the first Advent of our Lord, instead of from the time of His second Advent to destroy the Beast and the False Prophet, and to bind Satan, and bring in the kingdom of peace! Augustine was the first who introduced the falsehood of Satan being bound at our Lord's first Advent. The moment he let go the true faith of the Millennium, he fell into many errors. He was the first who tried to explain away the meaning of the Ten Kings; and his authority so influenced the Church, that this terrible mistake, which occurred at the end of the tenth century, may be traced to him. How had the Church wandered away from even what had been retained in the fourth century! Among all her sons there was not one Cyril to stand up and rebuke the error and witness for the truth. And how did it make manifest her true state and condition, when, at the news of her Lord's Advent, instead

De Civit.
Dei, L. xx.
c 7, and 23.

of her head being lifted up with joy, terror filled her heart, and she called upon the rocks and mountains to cover her from the face of that Lamb whose *ex-* Rev. vi. 16.
pectant Bride she should have been (*expectantes bea-* Tit. ii. 13.
tam spem et adventum gloriæ magni Dei et Salvatoris nostri Jesu Christi), and whom she should have welcomed with hosannas, and the cry of "Come, Lord Jesus, come!"

The thousandth year dawned upon the Church, and passed away; their terrors proved unfounded. Yet it was not without some good result that they had been so alarmed. With spared life came endeavours after amendment. But the evil effect was, that the threatened end of the dispensation, thus falsely predicted, not having arrived at the time expected, was postponed indefinitely; and, practically, it went out of men's minds altogether; and the idea of *permanence* on the earth as it was, took entire possession of the Church. With the idea of permanence, naturally that of the supremacy of the Church over the State became the prominent thought. According to their mind, the Scriptures had not been written in vain, that the Church was to rule all nations, and the kings of the earth to be her vassals, and bring their glory and honour to her. Hitherto the kings and emperors had hindered it, principally through her own weakness in having conceded to them the right of interfering in ecclesiastical affairs, and in nominations and confirmation of popes and bishops. It was high time to remedy these mistakes. A new attempt was to be made to set things right in the Church and the kingdoms. The Emperor, as over the Bishop, had been tried and found wanting, nay, mischievous; now the Bishop was to be put over the Emperor, and over

all things. The Emperor had proved not to be God's ruler in Zion; now a Priest upon his throne should be God's ruler in Zion, and over all the earth (*urbi et orbi*).

"Si placet
&c.

This was no sudden thought, nor the birth of this century; it had long been preparing and working to the surface. Within twenty-two years from the Council of Nice the head of the Empire had become Arian; and the instinct and the necessity of the Church had already begun to make her look out for some other centre of appeal; and her leading Bishop (Hosius) had proposed, and the Council of Sardica had permitted, that such authority should be "Julius the Bishop of Rome." From that hour the point of the wedge had been introduced, and the successive Popes had never ceased in their efforts to drive it home. Supremacy over the Church was their first thought; but that over the Sovereign soon became the second and concomitant one. In the struggles between the civil and the ecclesiastical powers, the inferiority of the temporal to the spiritual had long been asserted; the forged decretals had in due time proved that the Pope, as the successor of St. Peter and Vicar of Christ, had been invested with dominion over the Churches, nations, and kings; the Pope had assumed the privilege of conferring crowns; he had sanctioned the dethroning of Childeric, and the crowning of the usurper; and next had gone on to place the imperial diadem of the West on the head of Charlemagne; he had struggled to shake off the necessity of the Emperor's confirmation of his election to the Papal chair. And at length the time was come for the Church to exert her power, and the Pope to vindicate his prerogative, and to claim, in the name of

Christ, the Priest and King of all the earth, and in the name of St. Peter His vicar, the place that was his due.

The decretals had set forth, that spiritual authority over the whole Church had belonged from the beginning to the Bishop of Rome ; the (false) "Donation of Constantine" had given him temporal sovereignty over all the West ; but it was maintained now that the universal authority over all thrones, and all earthly power, as well as over the spiritual, was of God ! was given by God to Christ, by Christ to Peter, by Peter to his Vicars. The kingdom had indeed come at Pentecost ; but the powers of the earth had long oppressed and hindered the true sovereign in the exercise of His rights ; first, while heathen, by violence ; and then, when Christian, by the inconsiderate and foolish, or, at best, expedient concessions of the Church herself. The time had come to assume, and to enforce, her rights.

From the beginning the laymen, as well as the clergy, had shared in the election of the Bishop of Rome ; and when the Emperor became Christian, it was agreed that the Bishop was not to be consecrated, without his election being confirmed by the sovereign. This, with some variations, had been the rule from Constantine to Charlemagne, through the succession of Greek and barbarian sovereigns of Rome. But now it was not consistent with the dignity of the Priestly King, that laymen should interfere in his election, or emperors and kings with his confirmation ; and he snatched away with a rude hand these time-hallowed prerogatives from laymen and from emperor, and vested them in the hands of Cardinals, the chief princes of

the Church (his own creation), fit instruments alone to choose the King of Israel, the man who was to rule over all the earth. All, and more than the decretals had affirmed, was to be brought into full operation. All things in Church and State were to be placed under the will of one man, "to whom, in order to be saved, it was entirely necessary every man should be subject;" whose word was law, whose judgment, *ex cathedrâ*, was infallible; who, greater than man, judges all men, and is judged of none; the source of all authority; to whom *both* swords were given; whose decrees alone gave force and authority to the decision of councils; who could bind and loose in heaven and upon earth; take away and give empires; crown kings, and dethrone them; release from purgatory, admit into heaven; pronounce (before the time) who were saints; and who proclaimed to all men, "There is but one name in the world, and that is the Pope; he only can use the ornaments of empire; all princes ought to kiss his feet; he alone can nominate and displace bishops, and assemble and dissolve councils. Nobody can judge him; his mere election constitutes him a saint; he has never erred, and never shall err in time to come; he can depose princes, and release subjects from their oaths of fidelity!"

Dict. Papæ
Greg. vii.

THE FOURTH EPOCH

had arrived. The priest upon his throne, the fore-stalling imitator of the Royal Priest, the daring assumer of Christ's prerogative before the day of Christ, had taken his place; the anticipation of the kingdom had made another step forward, but in another form. As

Adam took the fruit before the time, instead of waiting till it should be given to him, so did the Church put forth her hand before the time to take the kingdom; and the fate of the unrighteous who repent not awaits her; men will strip her naked, and burn her with fire.

This was the feature that marked this age of the Church's history. The end of the thousand years from her foundation had not realised her fears; a new era, now commenced, should realise her hopes. If those hopes had not been entirely changed, if she had retained the old faith, and continued to believe that the kingdom was *yet* to come, and to wait for the "in-^{1 Pet. i. 4, 5.}heritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for her," the salvation "ready to be revealed in the last time," she never would have fallen into such an error as this; nor could one of the holiest of her sons ever have addressed such language to any *man*, as "You are a mighty priest; the highest Pontiff; the first among the bishops; *the* heir of the Apostles; in primacy, Abel; in government, Noah; in Patriarchate, Abraham; in order, Melchisedec; in dignity, Aaron; in authority, Moses; in judgment, Samuel; in power, Peter; and in unction, Christ!" It is not in a controversial spirit we quote either the language adopted by the Pope himself, or that of his supporters, but to demonstrate how far the loss of the true government of Christ in the Church, and the mistaken notion of the kingdom being now established, had led men to address to the Pope such inflated and flattering speeches, as had formerly been directed to Constantine, ascriptions full of arrogance and blasphemy. And he who thus claimed to be priest and king, put forth all

St. Bernard
to Pope Eu-
genius.

his strength to subdue the earth unto himself, and to bring the Church and the world, "in the unity of the faith, unto"—Rome!

And he had need to put forth all his strength; for the wrestle was to be with emperors, and kings, and peoples; with bishops, and priests, and councils, who alternately yielded or resisted (as their diversifying interests led them); with Eastern schismatics and Western heretics—with the Jew, with the Saracen, and with the heathen.

The Christian monarchs repelled the assumption, and strove for their prerogatives and rights; and the Churches in the West also, though at length succumbing. The Pope began by first requiring the sovereigns to surrender their old privilege of confirmation and investiture of spiritual dignity; and then proceeded to demand that they should receive their confirmation and investiture in regal and imperial dignity from him, and acknowledge that they held their crowns from him. The contest was attended with varying success, as force compelled, or interest induced, to submit; but the principle by degrees obtained footing, and was acted upon both in Church and State, as it suited the convenience of the rulers in either to admit these pretensions. Consistently with this claim of universal sovereignty by the Pope, the prominent characteristic of the age, from this eleventh century onwards, is his using his subordinate kings of the earth to bring all under his yoke by the power of their swords. From the time of her alliance with Constantine, the desire to maintain dogmatic unity by law, to convert by force, and to retain in her fold by penalty and proscription, had always been manifested by the Church. Pepin and Charlemagne had by their soldiers

brought the Exarchate of Ravenna into subjection to Rome, and they had compelled whole tribes to be baptised ; and now Christendom and her kings were to be stirred up by the Church, and by her head, to force all by fire and sword to submit or be exterminated. The spirit of the times was ferocious and superstitious ; and the Church took advantage of it. An armed assault on the Jews in Italy occurred A.D. 1080 ; and next, the power of the baptised nations was directed against the Saracens, to wrest from their hands the Holy Land and the Holy City, and the sepulchre of Christ, and bring them into the hands of the Church, and of the Christian kings.

White

And here again, this incident is strongly illustrative of the fact, how utterly all true understanding of the prophetic word had departed from the Christian Church, when they undertook the mad attempt of the Crusades. If they had read the Scriptures aright, they would have known that Jerusalem and Judea were to be "trodden under foot of the Gentiles" till the time of their restoration to the Jews themselves, and Christ, their deliverer, should come. They perverted the meaning of the text of Isaiah, "His rest shall be glorious," which Isa. xi. 10. speaks of the rest the Lord shall bring to the earth when He cometh in His kingdom, into that of making the place where His dead body had rested only for three days, glorious ; and they had rendered it in their Latin Bible, *Et erit sepulchrum ejus gloriosum*. And, as was to be expected, the issue of their erring zeal, and of their ignorant endeavour thus to thwart what was *written*, and to exalt the city of Jerusalem to dignity and honour before the time, was defeat, and disgrace, and shame.

White.

As yet some reluctance was felt to put a professing Christian to death for errors in doctrine, though the pages of the Church's history had not been unstained by instances of it. The Crusades had hitherto been directed against the infidel; but the thirteenth century was marked by the turning of the edge of the Christian sword against Christian men for differences of opinion. The pagan, the infidel, the denier of Christ, had been the objects of the wrath of Christendom; now it was directed against brethren in bloody excision, under the pretence of destroying heresy. It was the crowning proof how totally the nature of the Christian faith had become secularised. Its weapons were no longer argument, proof, persuasion, and promise; the horse up to his fetlocks in blood, the sword, the trampling of marshalled thousands, were henceforth the supporters of the religion of love and truth. And fires glowing in every market-place, and dungeons gaping in every episcopal castle, were the two expositors of "the truth as it is in Jesus." We wonder what St. Peter or St. Paul would have said to "*The Bishop's Prison*," to be found even to this day in Spain under every bishop's residence. And the devilish spirit, not content even with so punishing those who openly avowed their divergence from the Papal standard, set itself, by means of the Inquisition, to search out the secret chambers of men's hearts, and so "to bring every thought into subjection to"—Rome! The cruel priest, and the savage chieftain, vied together to quench the fire of heresy in blood.

With the Greek schismatics other measures had to be taken. Force had indeed been tried with them also, but it had been beaten back. The Latins, by mingled fraud and violence, had placed a sovereign on the throne of

Constantinople for a while, which proceeding, though at first rejected by the Pope, was afterwards adopted by Innocent III. him, and a Latin Patriarch was appointed also ; but one and the other were soon dethroned by the Greeks. The Pope, therefore, was obliged to have recourse to persuasion, and prevailed at length, after many efforts, to induce the Emperor to profess submission to the Roman see, and to send deputies from the Greek Church to meet the Latin Church in council to arrange their differences.

Eugenius IV.
I. Paleologus.

Councils of
Ferrara and
Florence.

For a moment it appeared as if Rome had succeeded, and that the great schism was healed, and the East and West had become one fold under one shepherd. The Greek delegates, with one exception, consented to yield all the points in dispute. "Filioque" was no longer a stumbling-block, and Papal^a supremacy was an admitted fact. But all this soon vanished. On the return of the Greek ecclesiastics to Constantinople, they were met with scorn, indignation, and reproach, and with one accord the Greek Church repudiated their acts ; the rent in the body became irremediable ; and soon after the conquest of Constantinople by the Mohammedan, the rise of the Russian power, and the assumption by the Emperor of the headship of the part of the Greek Church under his sway, rendered it impossible for the Pope any more to use the temporal power in the East to bring the patriarchs and bishops under his rod.

Marc of
Ephesus.

And even within the limits of that part of the Catholic Church which professed obedience to the Roman throne, many a struggle had there been between the bishops and the Pope in regard to the extent of his jurisdiction over them. For centuries no general council had been held ; and when the Pope did summon what he called a general council, he refused to allow, as in ancient times,

any discussion or debate. He brought down to the council his canons and decrees, to which they were required to give their assent. But in the fifteenth century a violent effort was made to shake off this assumption, and to reassert the old authority of councils over all bishops. And at Pisa the matter came to an open rupture between them.

But circumstances at length appeared so to favour the Pope, that all opposition was overcome; and Julius II. and Leo X. were enabled to reduce the refractory bishops to submission, and in the fifth Council of Lateran to triumph over all their disobedient vassals.

White. When we approach this period of the Church's history, we find that "the claims of the Romish chair to supremacy and obedience were, ostensibly at least, generally acquiesced in. From Norway to Calabria the theory of a Universal Church, governed by an infallible chief, and administered by an uninterrupted line of priests and bishops, the satisfier of all doubts, and the sole instrument of salvation, was everywhere admitted. If a voice in an Alpine valley, or in a scholastic debating room, was heard here and there impugning all this, and asking for proof from history or revelation, the civil power (or the more silent, but not less terrible, arm of the ecclesiastical) was let loose upon the gainsayer. The theory and organisation of the Universal Church were never so well defined as at this period. No one apparently doubted that a general Father, clothed in infallible wisdom, and armed with powers directly committed to him for the guidance or punishment of mankind, was the heaven-sent arbiter of differences,—the rewarder of faithful kings,—the corrector of unruly nations."

True, there had been much opposition. Emperors and kings, bishops and priests, had fought against these pretensions, and heretics had denied them ; but the last had been put down, and the others had yielded. True, this heavenly rule had not brought forth the fruit that might have been expected. The Church was filled with universal complaints of the corruption that prevailed ; specially of the clergy, steeped for the most part in ignorance and vice ; and of the monks and nuns, the opprobrium of all nations where they were found ; St. Peter's chair itself had been filled with a series of wicked and abandoned men : but a man had been at last raised up of God, who was to correct all evil. Julius had commenced the good work ; and Leo now being elevated to the throne, and summoning his priests about him in council, everything that troubled the Church was to be 5th Lateran. set in order, and peace was to be given to the world. Prelates and ambassadors addressed their compliments and congratulations to the Priest upon his Throne, who had brought, or was about to bring, all blessing to the earth, and to accomplish in his person and reign the latter-day prophecies respecting the final blessedness, universality, and oneness of Christ's kingdom. We are neither exaggerating nor sneering, but continuing still to show how the truth concerning this matter had been quenched and lost, or misdirected and perverted. Marcellus, the apostolic prothonotary, spoke thus to Leo ; after noticing the corruptions, divisions, and dangers of the Christian Church, he describes her as seeking refuge with the Roman Pontiff, and prostrate at his most holy feet, thus addressing him : "I have compassed sea and land, and found none but thee to care for my preservation and dignity. Unhappy, degraded by wicked hands

from my original high elevation, and with my heavenly beauty defiled by earthly pollutions, I come to thee, as my true lord and husband, beseeching thee to look to it that thy bride may be renewed in her beauty ; and see to it that the flock committed to thee be nourished with the best and spiritual aliment ; the fold united in one which is now divided ; and the sickness healed which has afflicted the whole world ; for thou art our shepherd, our physician, our governor, in fine, a second god on the earth " (*tu denique alter Deus in terris*).

Harduin,
1651.

Sess. x.
Harduin,
1613-1786.

Sess. vi.

The Archbishop of Patras refers the heavenly state of the New Jerusalem to the reformed state of the Roman Church now about to be accomplished. The Bishop of Medrusium, figuring the holy Roman Church as the heavenly Jerusalem and the Bride of Christ, after confessing the almost total extinction there had been of faith and piety in it, proceeds, "Is this Jerusalem, that city of perfect beauty, the daughter of Zion, the spouse of Christ? But weep not, daughter of Zion, for God hath raised up a Saviour for thee, the Lion of the tribe of Judah (alluding to Leo); the Root of David hath come, and shall save thee from all thy enemies. On thee, most blessed Leo, we have fixed our hopes as the Saviour that was to come" (*Salvatorem venturum*).

Harduin,
1687.

Sess. vii.

In the orations of the other sessions: "Vindicate the tent of thy spouse that has been violated by the wicked; purify what is polluted in the Church; amend what is wrong; against the infidels gird thy sword upon thy thigh, O thou most mighty." "Then by the fire of charity, and burning of the pastor's office, extinguish the hydra of schism," "that so the great and ultimate reform and renovation having been accomplished in the Church as in the whole world . . . religion, justice, and piety

may flourish ; thine inheritance be restored to thee, the golden age revive ; and by the breathing of thy spirit the waters shall flow forth, and by thy bedewing the earth grow fat" (*tuo flante spiritu affluent aquæ et irroratione tuâ terra pinguescat*), . . . "the Church escape from the great tribulation, the promised Sabbatism begin ; all which, from the computation of time, seems close at hand ; and those prophecies so perpetually of late the theme of conversation (*toties repetitæ his diebus*) be fulfilled." "Thou shalt rule from sea to sea, and there shall be one fold, and one shepherd." "I saw the New Jerusalem come down out of heaven prepared as a bride for her husband." "It shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains" (*qui est potestas plenitudinis Christi ejus in Sede Apostolica*). And Leo himself, in his bull of the ninth session, speaks of the fulfilment of his charge over the Universal Church, *Ex summo Apostolatus apice tanquam ex Vertice Montis Sion*.

Harduin,
1687.

Ibid., 1651.

Ibid., 1784.

Ibid., 1686.

Ibid., 1742.

How had the lying spirit deceived the hearts and filled the tongues of men ? We again here call attention to the fact, how all understanding of the prophetic parts of Scriptures had been lost, when hopes like these could be conceived, and words like these be addressed to mortal man ! As at the termination of the former epochs of the Church we have enumerated, this strange ignorance of prophecy came prominently forward ; so again at the end of this, the total departure from all true faith in regard to the kingdom and coming of Jesus Christ was made strongly manifest—manifest in such a way as had never been before ; and as will only be exceeded when all the world shall proclaim the Man of

Sin to be God upon the earth, and shall fall down and worship him.

In the first instance, they had erred in imagining that, because the Emperor had become Christian, the kingdom had come. In the second, they had erred stupidly, grossly, in computing the thousand years from the first Advent instead of from the second, and were filled with terror at the thought of their computation proving true. Now it was hyperbolical and fearful adulation, applying Christ's sacred titles, and the prophecies that belong alone to Him, to a man; and reposing hopes in him which the Lord alone can fulfil at His appearing.

Nothing could show out more strongly the progress that the Mystery of Iniquity had made. Is it to be wondered at that the Protestant commentators thought the Man of Sin had come? And although they also erred in this, the assumptions made, and the language used, more than excused them for judging that the prophecies of St. Paul and St. John were fulfilled. The Pope had allowed himself to be addressed as *Dominus Deus*; to be seated on the altar of God—(how any one could dare to set himself there!)—in the temple of God, and there to be adored. He had proclaimed that he was the priest and king upon the throne of the world, from whom all power and authority, ecclesiastical and civil, emanated; he had taken upon himself to give plenary remission of sin to all who would attend his court and city on the jubilee he announced, and to all who would “submit themselves to him with pieces of silver.” He had taken upon himself to declare who were the beatified and glorified: he had fulfilled the great mark of departing from the faith, which the Spirit had spoken of as the sign of the latter times, forbidding his priests to

Bon. VIII.
A.D. 1300.

Leo X.

Alex. III.

marry (and the Epistle to Timothy is the epistle which 1 Tim. iv. has special reference to the priesthood). In everything he had forestalled the kingdom, and assumed the King's prerogatives.

For there is a day coming when "a priest upon His throne" shall be "king over all the earth," and from Zech. vi. and xiv. whom all authority shall flow; when the world's jubilee shall be proclaimed, and all sin be remitted; and men shall come to the true eternal city "with pieces of Ps. lxxviii. 30. silver," not to buy pardon, but in thankful acknowledgment for it; when the sons of God, the saints in Matt. xiii. 43. glory, shall be declared; and when God's priests "shall Luke xx. 35. neither marry, nor be given in marriage." But neither to the Pope's day, nor to any man, did these things appertain. Is it wonderful, then, that Protestants applied the chapters in Thessalonians and Revelation 2 Thess. ii.; Rev. xiii. and xvii. to the Pope? As far as *applying* them went, they were justified; though they ought to have seen there was a worse and more literal fulfilment of these Scriptures to come, when, not in Christ's name, and as His vicar, a man should forestall the kingdom; but in *his own* name, and for himself, one shall claim to be God, and profane God's prerogatives; and be obeyed not by the Western part of the Church and nations only, but by the whole world.

But to return. The kings of the West also now very generally recognised the Papal claims of dominion, and the right of the Pope to give and take away crowns and lands (their own excepted always). Among the rest, the Portuguese monarch had prayed the Pope, as all the kingdoms of the earth were subject to him as Christ's vicar, to confer on him a right to all the countries his people might discover; and at this time his ambassadors

Elliott. came bowing down to Leo, and after narrating the eastern conquests of his nation, addressed him as "Supreme Lord of all;" and spoke of those conquests as the incipient fulfilment of God's sure promises: "Thou shalt rule from sea to sea, and from the river *Tiber* to the ends of the earth; the kings of Arabia and Saba shall bring gifts to thee; yea, all princes shall worship thee, all nations shall serve thee."

On the 16th March, 1517, the Lateran Council, during the sitting of which all this took place, met under Leo's auspices for its concluding session. The Bull of Dissolution announced the accomplishment of all they had met for; they had regulated everything. Councils, princes, and people had all been brought under due subjection, and the Church being restored to perfect health and security, the Pope and the bishops parted with mutual congratulations on its unity, and purity, and peace, and power. *Jam nemo reclamatur, nullus obsistit.*

Harduin,
1763.

And this very year, when the delusion had come to the full, and almost before the echo of the voices of flattering prelates and monarchs had died away, as if in mockery of their presumption, another voice was heard: Luther had begun in the schools of Wittemberg his public preaching against the most flagrant of Rome's pretensions, and had commenced the Western Schism.

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FIFTH EPOCH.

Another epoch had arrived. Another principle had developed itself; it had been long smouldering, and now it found vent, and blazed out.

For five centuries the principle had been inculcated,

that the way of God's rule in the Church was, that the will of one man, the Vicar of Christ, was to be obeyed in all things, and by all, and that he who would not obey must die the death. And by force, and by fraud, and by persuasion, it had prevailed. But it had not converted the heathen, the Saracen, or the Jew; neither had it reconciled the Greek, nor convinced the heretic; as little had it banished corruption and infidelity from the professedly obedient; nay, too often, this very one man, the Roman Bishop, was the most corrupt and the most infidel. The One Man's will had not attained to do, or to effect, God's will; it had failed to do *apostles'* work—to restore unity and truth. And now a man stood up to proclaim the very opposite principle. Not One Man's will and judgment ruling and guiding all, but the private judgment of each individual, with the Bible for his light, was to rule and guide all.

Bull, Unam
Sanctam,
Morte Mori-
atur.

The abuse of ordinances had issued in the rejection of all ordinances. As in the other phases of the Church, this was not a thing that sprang up of a sudden. "With Berengarius and Abelard in the twelfth century had the reaction against the dogmatic authority of the Church commenced. Men's minds had by many things been stirred up against the unreasoning obedience of former days. The writings of Dante, Petrarch, Boccaccio, &c., had satirised the evils of the Papal court and system. Valla had proved the falsehood of the pretended Donation of Constantine. Printing had spread the writings and opinions of those who had sneered at, censured, or opposed the ways and doctrines of Rome, and the practices of the clergy. Above all, the Bible had been printed, and become read and known. Wycliffe had not lived, nor Huss and Jerome died, in vain; and Luther was

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not the first who had said indulgences were of no avail. The schism between the Avignon and Roman Popes, and the personal conduct of too many of them, and of the priests, had weakened reverence in every land. And the progress of events had tended to the consolidation of the separate kingdoms, and also of the national churches. And thus when Luther arose to contend against the manifest abuse of selling pardon of sin for money, the way had been prepared, both for the personal protection of the Reformer and his followers, and for the rapid propagation of his doctrines."

And the rottenness of all that had been addressed to the Pope by priest and king was soon made manifest. The old contest between the civil and ecclesiastical powers revived; the new rent in the Church grew wider every day, and the Council of Trent only served to seal the schism. The Pope tried the old way of fire and sword, with but partial success. In Spain and Italy, indeed, Protestantism was trodden out; but even St. Bartholomew's massacre failed in France, as did the Emperor's efforts in Germany, where the Lutherans soon became a Church; and in England and Scotland the nations went bodily over to the Reformation. But the thing could not stop here. Without ordinances to bind them into one, the Protestants were soon broken into a hundred subdivisions, and, under different leaders, strove with one another almost as much as with Popery itself. And although some of them endeavoured to remedy the difficulty by again returning to the king, and making him the head of unity, yet that also soon proved itself once more to be an expedient that could not, and did not, succeed, except partially, and for a time, while the sovereign was absolute; for as soon as

any degree of constitutional liberty returned, then men threw off the yoke, and refused to submit to the King's dictation in matters of faith and conscience.

Such were the elements of dissolution introduced by Protestantism. Let it not be imagined, while we thus speak, that we are not fully alive to the good done by Luther, and to all the benefits and blessings which have come to the Church and to the nations through Protestantism. That Luther was a man raised up of God, there is no doubt; and we know not all we owe to him. When he stood up against Tetzels audacious falsehood, he did God's work; as also when, unlistened to in this (where the commonest honesty, and even the commonest prudence, would have yielded), he proceeded to vindicate one of the fundamental doctrines of the gospel, and the right of every man to read the Word of God, and to look and search to find therein the things taught by the priesthood. But, as we before said, our present Acts xvii. 11. task is not that of depicting the good the Church, or any portion of it, has done, but the evil effects of her mistakes; so, in this matter of Luther and the Reformation, it behoves us to show that whatever good work Luther and his followers accomplished, he and they failed in healing the Church's breaches, and that the principle that entered at this epoch was one that increased them tenfold. That Luther's acts were absolutely necessary at the time to save the Church from being enveloped in the darkest tyranny the world ever saw, there is no doubt; but still, the principles then introduced, instead of restoring unity and truth, were those that, by bringing into question all ordinances, inevitably led from division to division without end, and to every heresy and every error.

Zech. xi. 14.
Eph. iv. 16.

Let us retrace for a moment the Church's devious path. She had not yielded to the *binding* ordinances, as she ought in the days of her youth, and they ceased. She fell into heresy and schism, and then sought to the civil ordinance to rebuild her. She found that device fail, and turned to an ecclesiastical ordinance of her own invention; that failed also; and then she turned from ordinances altogether to the Bible, and to every man's light upon it. And so every man just took that part he fancied, and closed his eyes to all the rest, and quarrelled with his brother because he also had picked out his part of holy writ, and declared it was the whole! What could come of it but *αἰρέσεις* and *σχίσματα*? The Churches of Rome and Greece had daubed over the lantern of God with thick clay, and now everybody took his own candle to throw light upon the Word that was to direct his path. Another element, another agency, also soon appeared upon the scene. Protestantism was a spiritual and an intellectual reality. A spiritual and intellectual antagonist was found to counteract it. Contemporary with Luther sprung up Loyola and the Jesuits. Luther, the champion of the emancipation of the human will, was confronted by Loyola, the advocate of the abrogation of it. The Pope had contended for submission of the will and conscience; Loyola now inculcated their annihilation—"to become as a stick in the hand of a man." At the very time when Luther was writing his work against "Monastic Vows," Loyola was writing his "Spiritual Exercises," the deadliest book that ever defiled with the serpent's slime the spirit of man; and to which Exercises none ever really subjected himself without deterioration of both spirit and mind. And the spiritual combating of the

Jesuit was tenfold more efficacious in checking, though it could not stop, the Reformation, than the sword of the king, and the fires of the Inquisition.

The two elements raged in the Church—Ultramontane obedience, and ultra-Protestant insubordination.

Among the Protestant Churches there was one, the Anglican, that shone conspicuous for having preserved more of the old Catholic form, and order, and truth of doctrine, and of sacrament, than all the rest ; because the work of Reformation in her had not been the work of individuals, but of her bishops and priests, under the sanction of the sovereign, and because she had, by God's providence, been able to retain the episcopate, which most of the others had rejected or lost. But even she had allowed the elements of discord to be sown in her, by permitting those who had no business with her, the Swiss and Genevan Calvinists, to come over and alter and injure the Prayer-book and Articles, which her wiser and better-instructed bishops, in the reigns of Henry VIII. and Edward VI., had formed for her ; and thus she prepared the way for her rending and dissolution also.

And again, as the end drew on, another and more fearful spirit mingled in the fray ; namely, that elicited by Voltaire, Rousseau, and suchlike. Protestantism, indeed, had the tendency to loosen men's spirits from even legitimate bands ; still, however, binding them to the Word of God, both to the written Word, and to Christ ; but these men dissolved all bonds. It was a new thing in the earth. Individual men had been infidel in all ages ; they had denied, been angry with, or sneered at, Christ ; but this was deadly hatred to Him. There was incredulity enough in the time of Leo X., but

it was the polished infidelity of the classic, or the contempt of indifference and affected refinement; and the infidelity of the seventeenth and first part of the eighteenth centuries was of the same character; but what was now evoked was a spirit of bitter scorn and diabolical hate to God and His Christ, and to His Church and to His Book; and they were assailed with all the weapons that sarcasm and subtlety of argument could employ. And (though in stating this we are rather anticipating) philosophy and science, specially that of geology, perverted to a wrong use, have since come in to help, and to eat out the faith of those whose minds were inaccessible to the keen sarcasms of Voltaire, and to the vulgar and gross infidelity of Tom Paine; so that it may well be asked,—If the Lord were to come even now, except among the remnant whom, in the midst of general apostasy, He always reserves for Himself, would “He find faith on the earth?”

Luke xviii. 8.

And that spirit has grown, and diffused itself throughout the baptised nations, to an extent that will only be made manifest when the torch of the last Antichrist shall be applied, and shall fill the world with its flame.

SIXTH EPOCH.

Such was the condition of the Church when the French Revolution broke out; that commencement of the events of the *last days*,—the first shock of that earthquake which will overthrow every established institution of Church and State, and bring in that intolerable reign of Antichrist, which will necessitate the coming of Jesus Christ to deliver the world.

Although it is of late years an oft-told tale, it is absolutely necessary to the elucidation of this part of our subject, that we refer to the prophecies of Daniel and St. John on this point. Two thousand five hundred years ago, King Nebuchadnezzar was meditating on his bed what should come to pass hereafter; and God revealed to him what should happen after him, even Dan. ii. 28, to the *last* of the days, not the *latter*: ἐσχάτων τῶν ^{29.} ἡμερῶν. There was represented to him in vision a great Dan. ii. 31. image formed of four different metals; the head of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, the feet and toes part of iron Dan. ii. 34. and part of clay. After this, a stone cut out without hands fell upon the feet of that statue, and broke them to pieces; and then the whole of the statue and the substances that formed it were broken to pieces together, and became like the chaff on the summer threshing floor; and the wind carried them away, and there was no more place found for them; and the stone that smote the image became a great mountain, and filled the Dan. ii. 31, whole earth. ^{35.}

The Lord Jesus Christ is the predestined sovereign of all the earth; earthly monarchies are an image of that sovereignty. The statue which Nebuchadnezzar saw, imaged to him (as to us all) what those earthly powers should be till Christ the true King should come; and that from his (Nebuchadnezzar's) time till the coming of the kingdom of God, there were to be four great monarchies. First, that of Nebuchadnezzar and his dynasty; second, the Medo-Persian; third, the Grecian; fourth, the Roman. And the symbols applied to the fourth show that it should exist in three several *successive* conditions. 1st. In iron, unity and strength; 2nd. In a

Padre Scio.

divided state, of mixed iron and clay, *i.e.*, separated into many kingdoms, yet these joined to one another, and mingled with the seed of men, *i.e.*, by family and matrimonial connexions—*por medio de parentelas*,—yet not cleaving to one another, as iron will not unite with clay;* and 3rd. Its *final* condition and existence in ten kingdoms, symbolised by the ten toes. “And in the days of *these* kings,” and *not before*, “shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms,” symbolised by the clay, the iron, the brass, the silver, and the gold, “and it shall stand for ever.”

Dan. ii. 44.

The restoring of the kingdom to Israel, and their establishment as head over all the kingdoms of the

* The legs of iron are understood to be the fourth empire, that is, the Roman, stronger than all former kingdoms. By the feet, part of iron and part of clay, it is shown that the Roman Empire is to be divided, so as never to unite again.—Sulpicius Severus, *Sac. Hist.*, lib. ii., c. 4, A.D. 420.

“Because thou sawest the iron mixed with the miry clay, they shall mingle themselves with the seed of men, which shows especially this is no new kingdom distinct from the iron, but the same grown weaker.”—Theod.

Jerome says the same, and thought the breaking up into iron and clay had begun in his time, because of the civil wars, and the Romans requiring the aid of other and barbarous people against other nations.—Jerome on Daniel ii.

Some modern commentators interpret the mixing of the clay with the iron as signifying the mingling of the democratic power with the monarchical, and as having commenced at the time of the French Revolution. There may be some truth in the idea, but not as to the time, for the Roman Empire was divided long before that by the invasion of the Barbarians, who introduced the democratic element.

earth, at the time of the second Advent of our Lord, was clearly the idea in the mind of the prophet, when speaking of the stone cut out without hands. A mountain is the symbol of a kingdom, of authority, of government; an exalted thing, Christ's kingdom shall fill the whole earth. It is here essential to notice that the stone does not smite the image till it arrives at its *ultimate* development in the feet and toes. It does not smite it either on the head, or breast, or belly, or legs, *but on the feet and toes*. It does not smite it in the time of Nebuchadnezzar, or in that of the Persians, or of the Grecians, or while the Roman Empire is in its unity, or even when, broken up and divided by the barbarian irruption, it becomes the iron and the clay; but when that state of iron and clay resolves itself into its final, its terminating, form of *ten*. There is no greater mistake than to say, as many have done, that this stone smote the image at the day of Pentecost, or, as some say, at the time of Constantine, or in that of Theodosius; it is the old fault we have traced all the way along, of appropriating the things written concerning the Jews to the Christian Church in this dispensation, and substituting some man for Christ, and saying, "The kingdom has come," before the time. It is utterly false; for whether at the day of Pentecost, or of Constantine, or of Theodosius, the fourth Empire still abode in its unity, had not become broken up, much less attained to the predicted conclusion in ten. And, moreover, when the stone smites the image, the whole of the powers that formed its component parts shall disappear from off the face of the earth. It is idle, therefore, to imagine that the stone *has* smitten the image; for the remnant of the Assyrian, of the Persian, and of the Greek, and the broken kingdoms of the Roman, are yet

Dan. vii. 18-27.
Joel iii. 1, 2, 9, 12, 14.
Zech. xii. 2, 3, 6; Jer. li. 19, 23; Isa. xli. 8, 16;
Micah iv. 8, 11, 23; Isa. xxvii. 6; lx. 9, 22; Ps. ii. 7; Luke i. 32; Zech. viii. 22, 23; xiv. 16; Isa. xxiv. 23.

in existence, and oppress the people of Israel. These predicted ten kings and kingdoms have not taken form yet. The germ of them, and the materials for them, doubtless, were introduced when the Roman Empire became broken up by the irruption of the barbarian tribes, and the clay became mixed with the iron; but *ten* they have never been yet. The Protestant commentators, indeed, knowing from Scripture that the Antichrist cannot appear till after those ten kings have been manifested, under the idea that the Pope was the Man of Sin (who, we know, is to lead them up to the destruction of Babylon, and to fight against the Lord), have been obliged to endeavour to find the ten in those barbarian tribes, or in the modern kingdoms that have sprung out of them, otherwise their system would not hold together; but scarcely have any two of them agreed as to which were the ten kingdoms, one giving one list, another a different one; and no wonder, when those tribes of the invading barbarians amounted to a great many more than ten, as have also the crowned heads in Christendom done. It is a complete fallacy, founded on a fallacy; for those kings have received no power with the Beast as yet, nor has that dread being to whom they will give their power yet made his appearance. When they and he do come, they will be plain enough.

There have been also, lately, vain attempts to make out the Roman to be the third, or brazen kingdom, by merging the Medo-Persian in that of Nebuchadnezzar; but this is altogether contrary to Scripture. "Thy kingdom is divided, and given to the Medes and Persians." "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth."

Rev. xvii.,
xix.

Rev. xvii. 12.

Dan. v. 28.

Ezra i. 2.

It is contrary to the tradition of the Jews and of the Universal Church, and contrary to classic definition, which always, speaking of the Greeks, terms them *Αχαιοί χαλκικίταις*, and *καλκιοί ανδρες*; and of the Romans, *“ferrei.”*

Dan. viii. &c.
Hippolytus,
de Ant.,
Θηριον τε-
ταρτον,
L. iv. c. 25;
L. x. c. 32.
Homer.
Herodot.

We have a reason for noticing this error, as we shall presently show.

We come then to the 7th chapter of Daniel, where the prophetic history of these four empires is given to us in another form by the prophet himself. Daniel, also, was thinking of what should come hereafter. Nebuchadnezzar was meditating, in his kingly power, on what was to come; and he was told what the kingly Powers should be that should succeed him, even for ever. But Daniel was not in royal power; on the contrary, he and his people were in captivity and oppression; he hoped, indeed, that their captivity should end before many years had passed; for Jeremiah had spoken of seventy years as its duration. Still his mind must have dwelt much on the dream he had interpreted to the king; and while pondering these things in his heart, he had his vision given to him also of what was to come to pass hereafter, and to happen to his nation in the last days. And he was shown the four wild beasts, which, one after another, for century after century, should trample down and rend his people; and “his spirit was grieved in the midst of his body, and his heart was troubled.”

Jer. XXIX. 10
CXXVII. 21

Dan. vii. 15.

How perplexing also must have been to him, how apparently irreconcilable, the prophecy of Jeremiah with what his vision revealed; but both were brought to pass. The people were delivered from Babylon, at the end of the seventy years; and yet the four empires

have persecuted and trodden them under foot to this day. So we shall find every scripture, however apparently contradictory, will be reconciled and fulfilled to the letter.

Daniel in this vision saw the same four empires not in the form of an image of Christ's royal power, committed to men whether they used it for good or for ill, but in that of savage beasts, cruel and devouring. The vision to the king had shown that the time of the coming of the kingdom of God should be long postponed, and that four phases of *earthly* monarchy should intervene. That to the prophet showed that the Jews, God's people, should be oppressed and devoured by those beasts during that long period that should so elapse, and during those successive monarchies, and by the *fourth* more than all. And the Christianising of that fourth empire, during ■ great part of its existence, makes no difference in what Daniel sees as to his countrymen. The Jews, God's people, were to be torn and trampled on by it until the end, whether it was Pagan or Christian. And indeed it is the Christian nations that have for centuries more ill-treated the Jews than the Asiatic, or the heathen; they have tortured them for their faith, or, to extract their wealth; they have shed their blood and banished them, and confiscated their goods; they have treated them with scorn, contumely, and reproach. And we are taught that a more fearful time has yet to come for them from the fangs of this ■■■■ fourth beast in his last hour, the hour of Jacob's tribulation; and then it shall cease for ever, and the persecuted ones shall take the dominion.

Dan. vii. 23-
27.
Dan. xii.
Jer. xxx.

For we must ever remember that while, as in all other parts of Scripture, what is written has reference

to the Christian Church also, yet that Daniel was not writing of the Christian Church, but of the Jew. He was seeing and describing what had been told to him in vision concerning His people,—the people of God, the Israel to whom the promise of the kingdom had been made, the only Israel he knew anything about. St. John is the one who opens out to the Christian Church what this same Beast shall do to them in the last hour of the last days, and of the glory that awaiteth them after. Daniel sees and shows what he shall do to the Jews, and the earthly power and dominion that await them afterwards; the Prophecy having a higher application to the Christian Church also, referring, according to St. John, to her heavenly power and glory.

These four wild beasts, then, were the winged lion, the bear, the leopard with its four heads, and the dreadful fourth, the form of which is not described; though St. John gives us some account of it as it shall be fully developed in the last stage of its existence. It is not Rev. xiii. 2. necessary to go into any detailed exposition of the divers symbols of these wild beasts, but there are two points to be noticed. One, that the third, or Grecian Empire, was to end in being under four heads; the other, that as the fourth monarchy in the image of the 2nd chapter ends in ten toes, so the fourth of the wild beasts at the approach of the time of his end appears with ten horns, which are the symbols of ten kings; so that the two visions run parallel in this respect, as that of St. John does also. And as St. John gives us to understand there shall be one at the head of, yet different from, those ten who shall set himself against Christ, so Daniel also shows us there is to be an eleventh, another horn, who shall put himself over those ten, and who shall set

himself up against the Most High, and persecute and wear out the saints; but that when he and the Beast are destroyed by the coming of the Son of Man, then the kingdom shall be given to Him, and to His saints, whose dominion is an everlasting dominion, which shall not pass away, as that of the other monarchies shall; and His kingdom that which shall not be destroyed, as the others shall. Just as St. John shows us the same things, and Christ coming with His hosts to destroy the Beast and the False Prophet, and to take the kingdom and to establish it for ever.

The whole of the visions of Daniel and St. John testify the same thing, and admit of no mistake, nor of any doubt, as to *when* the kingdom of God is to come. Whenever the fourth metal of the image is smitten—whenever the fourth beast is given to the burning flame—whenever the Beast and the False Prophet are cast into the lake of fire, then, and not till then, will the kingdom of Christ and the saints come, whether to Christian or Jew; but when these events do occur then shall the kingdom be given to them, each in its place, as we shall see hereafter.

These Prophecies of Daniel include the period from the captivity of the Jews in Babylon until the time of their final restoration to their own land, and their exaltation to the kingdom. The partial restoration of them from the time of Ezra to the fortieth year after the crucifixion of our Lord, was a mere interlude for a certain purpose, during which they never were freed from the yoke of the oppressor; and, under Titus and the Romans, they were dispersed again to their captivity, and the day of their sore tribulation commenced, which shall reach its climax under Antichrist and his kings,

and only end when the times of their treading down by Dan. xii. the Gentiles are fulfilled. Then shall that be accom- Luke xxi. 24. plished, which the Apostles desired to see, when they asked of our Lord, "Wilt Thou at this time restore Acts i. 6. again the kingdom to Israel?"

The Prophecies of St. John, as we have said, show the tribulations to which the Christian Church shall be subjected from the same oppressor. His prophecies are concerning the captivity of the spiritual Israel in the spiritual Babylon; their day of persecution by the fourth beast, and its last head and his satellites, and their day of reigning too.

We said, in page 84, that it was of importance to maintain the truth that the third Empire was the Grecian; and this for the following reason:—If it be not the third, then the prophecy of its terminating in four heads has not been accomplished, for no other has fulfilled that condition but Alexander's Empire.

The first Empire of Nebuchadnezzar and his dynasty ended B.C. 538, when Belshazzar was conquered by Cyrus. The second ended when Darius was subdued by Alexander, B.C. 331. Shortly after the death of Alexander his empire was divided among his four generals, Lysimachus, who took Thrace and Macedon; Antigonus, who took Asia, Pergamos, and Bithynia; Seleucus, who got Syria; and Ptolemy, who got Egypt.* And thus the prophecy, that the third monarchy should have four heads, came *literally* to pass. Further, it demands special notice, that it was not till the *last* of these four was subdued by the Romans, that the fourth Empire came. Macedon was conquered by the Romans,

* We state these things in a comprehensive way, as is generally done by commentators.

B.C. 168. Pergamos was bequeathed to Rome by Attalus, B.C. 133. Bithynia was bequeathed by Nicomedes, B.C. 74. Antiochus, the last of the Seleucidæ, was expelled by the Romans under Pompey, and Syria became theirs, B.C. 65. And Egypt became a Roman province under Julius Cæsar, who conquered the last Ptolemy, B.C. 30. And Augustus was proclaimed emperor, B.C. 27. And not till then did the Roman become established as the fourth beast, or empire.

We notice these things, first to call attention to the fact, how literally what the prophet had said about these four heads of the third beast became true; and therefore we are warranted in saying that, when the time arrives, the prophecies of the ten horns or kingdoms of the fourth beast will just become as literally true, and there will be no mysticism, or more need of guessing who they will be, than there was as to those four heads, when once they came into existence. And secondly, because it shows how the Grecian Empire, although its unity was broken, and it thus became divided, was still counted by God as the third Empire, till the last of its provinces was subdued; and that then the fourth was established. So that we can understand how, in like manner, the Roman Empire, though it has long been divided into many kingdoms, is still looked upon by God as existing as the fourth Empire, till the hour arrives for its being subdued and annihilated by the coming of Christ and His kingdom, which is to succeed it and endure for ever.

Another thing is also to be noted, and it has reference to what we said in page 83, that although each of the successive empires which subdued that which preceded it was not *the* empire till it did so succeed, yet it was in

existence ■ ■ kingdom, and growing, and in a state of preparation to receive the dominion ; so although the time has not come yet for restored Israel to be the fifth earthly Empire, yet it will be in existence in its own land, and be in a state of preparation to succeed to the rule over all. And even the baptised, although translated out of the kingdom of Satan into that of Christ, are not translated out of the kingdoms of the emperors of France, or Austria, or the Queen of England, or any other, into the kingdom of God, but are subject to them. It is a great error which part of the Church has fallen into, to say that any priest is over the king, Rom. xlii. or exempt from his tribunals, or from paying him tribute. The kingdoms of this world have not yet Rev. xi. 15. become the kingdoms of our Lord and of His Christ. We in the Church are ruled over by Christ, but we do not rule the nations ; we obey Him, but we are not yet obeyed.

But in order to the full elucidation of this portion of our subject, we must turn from Daniel to the 13th and 17th chapters of the Revelation, where St. John takes up the account of the beast with the ten horns, and shows what his relations are to the Christian Church ; whether as the supporter and sustainer of Babylon, or her destroyer ; or as the persecutor of Christ's people, and the infatuated resister of Him when He cometh in His kingdom.

We must understand that in these visions of St. John, as in those of Daniel, the symbol of a beast indicates as well the head of the empire or monarchy as the empire itself. Nebuchadnezzar, Alexander, Antiochus, Epiphanes, and Antichrist are pointed out as well as their respective kingdoms. The words, king and king- Dan. viii. 21.

Dan. vii. 17,
23.
Maitland,
Ap. School,
&c., p. 26.

dom, are sometimes put for each other. "The rough goat he is the king of Grecia; and the great horn between his eyes is the first king." "These great beasts are four kings; . . . and the fourth beast shall be the fourth kingdom upon earth." "But neither Theodotion nor the Seventy felt any difficulty, since they translated without scruple, 'The four beasts are four kingdoms.'" We must keep this in mind if we would comprehend these chapters of the Apocalypse; *e.g.*, in vers. 1 and 2 of chap. xiii. it is the aggregate empire, while from vers. 4-8 it is an individual head that is spoken of. In chap. xvii. 7 it is the empire, but from ver. 11 onwards it is the individual, who ultimately heads up the empire.* The Beast in St. John is described as having the body of the leopard, his feet those of the bear, and his mouth that of the lion. It has in some way the characters and powers of the three previous beasts of Daniel, blended and combined with his own. It has also seven heads. We avoid all disquisitions on what those seven may signify; suffice it to point out that St. John says, five of them had fallen, that one was, and that the seventh, when it came, should only continue a little space (*ὀλ γον*—*breve tempus*). And then that there should be an eighth (*ὀλδοος*—*octava est*), who is out of the seven (*ἐκ τῶν ἐπτά*—*de septem est*). Into the question whether this may mean "of the seven," or "one of the seven" (revived), or "out of the seven," we do not enter; at all events, it is not "of the

* It is evident that the fourth Beast of Daniel and the Beast of St. John are identical, although St. John enters into more particulars concerning it, and specially with reference to its acts at the time of the end; for there cannot be two empires which end in ten kingdoms, both to be destroyed by the coming of the Lord.

seventh," as is commonly supposed; but it is absolutely necessary to mark most strongly that there is an *eighth*, and that it is that eighth and last head that goeth into perdition, *i.e.*, is "the son of perdition," whom St. Paul ^{2 Thess. ii. 3.} denominates "the Man of Sin," the *ἀνόμος*—the lawless one. And it appears from the context of chaps. xiii. 3, 4, and xvii. 8, 11, that this eighth and last head is that which was wounded, and revived again; is "the ^{Rev. xvii. 8.} beast that was, and is not, and yet is;" and is described as ascending out of the bottomless pit; not "out of the ^{Rev. xiii. 1.} sea," as the empire in its continuous sense does. And of this being it is said "that he openeth his mouth in ^{Rev. xiii. 5-7.} blasphemy against God;" and it was given to him to open his mouth to speak great things, and to make war with the saints, and to overcome them; and power was given him over all kindreds, people, and nations. The dream of universal dominion is at length realised. And all the world shall wonder *after* (*ὀπίσω*) him, not *at* him, *i.e.*, shall follow him wondering. And he will claim to ^{Rev. xiii. 4, 8.} be God, and all that dwell on the earth shall worship him, except the faithful remnant whose names are written in the Lamb's book of life. All which exactly corresponds with what St. Paul says of the Man of Sin, "who opposeth and exalteth himself above all that is ^{2 Thess. ii. 4.} called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

And another, who is called the False Prophet, shall ^{Rev. xiii. 11.} also appear, and will work such miracles and great signs, even to calling fire down from heaven, as to cause all to worship the Beast, and some image of him that will be made; and also will compel them to receive a mark, or number, which is the mark, or num-

ber, of the name of the Beast, without receiving which they shall not be suffered to exist. And this also tallies with what St. Paul says, that the coming of the Man of
 2 Thess. ii. 9. Sin, that Wicked one, shall be after the working of Satan, with all power, and signs, and lying wonders,
 2 Thess. ii. 9-11. and who is to head up the apostasy, ἀποστασία ("falling away" is too weak a word), when it takes the form of open rebellion against God and against Christ, deceiving the people with all deceivableness of unrighteousness, because they have rejected first the truth and righteousness of God when presented to them, that they might be saved.

In one word, a king, a notable seducer, assisted by another seducer and worker of signs and miracles by the power of Satan, shall obtain dominion over all, and will claim and receive from all worship as God; and as God seals His servants in their foreheads, so will this being, in some way, make all who so submit to and worship him receive a mark on their foreheads, which will seal them his.

The Beast of St. John is identified, as we have said,
 Rev. xiii. 1; with that of Daniel, by having the ten horns;* and St.
 xvii. 12.

* While St. John sees the Beast as he is to be in the last days, when his ten-horned form has made its appearance out of the sea in the times of Antichrist, it is at the same time to be remarked, that he sees him as a whole as Daniel saw him; and if it be objected that Daniel makes no mention of the seven heads, the answer is, that scriptural prophecy never repeats itself exactly, but when it does repeat a thing it is with additional particulars. Thus the 7th chapter of Daniel supplies details concerning the four empires which the 2nd chapter does not. So does St. John supply what Daniel omits. And also it will be found that the lion and the bear and the leopard, the Babylonian and the Persian and the Grecian, will form constituent parts of the earthly powers assembled under, and headed up

John gives us the same interpretation of them as the angel gives Daniel, viz., that they are ten kings, and Dan. vii. 24. that these are to receive power *one hour* with this Man of Sin, this eighth and last Head of the Beast, and not till then; which again shows the error of the idea of those ten having come into existence at the time when the Roman Empire became divided by the barbarians twelve centuries ago, or at any other period. Whenever they come into manifestation, it is the signal that the end of the fourth Beast has arrived; it is the hour of eleven that is sounding from the clock of doom; it is the bell that is tolling the knell of Christendom. The old Fathers before Constantine's time knew it; they knew that when those ten should appear, Antichrist would be near, and that till they arise he could not; nor could the hour of tribulation which should accompany them arrive; and which hour they prayed they might be saved from, although too many of them prayed in a wrong way, which was, not that they might be taken Luke xxi. 36 out of that tribulation by the Lord's coming, but by the preservation of the Roman Empire and its emperor. As to who those kings are to be, or what their kingdoms, no one knows, or can know; the event alone will show. If we had lived on the earth two years before the death of Alexander the Great, we might in the same way have been discussing what the four parts into which his empire was to be divided should be, and might have perplexed ourselves in vain, as men do now about those ten. A few years after Alexander's death the thing needed no more discussion; it was patent to all. So, when the ten kings of the fourth Empire come, they will come as in, the ten-horned Beast in the day when the empire shall assume that form.

literally, and as unmistakably, as the Grecian four ; there will be no room for discussion ; they will be plain to all. The fourth Empire is, we repeat, as yet only in its secondary or penultimate condition ; that is, of being divided into several kingdoms ; the third and ultimate, is about to come. The kingship of the earth, which, at the beginning when Daniel spoke, was in the head of gold, has descended through all its prophesied gradations to the feet ; the toes will soon take form, but *they are not yet*. Events are pointing to them ; men have begun to shadow them out, and to publish maps of the *re-casting* of Christendom ! There are at present many more than ten crowned heads within its circumference ; it needs but a turn, a revolution or two of the political kaleidoscope, to make this conglomerate assume the figure of a ten-rayed star, and the thing is done.

Rev. xvii.
13-17.

When those ten horns come into positive manifestation, and receive their power, it is that they may give that power to this eighth and last head of the Beast ; *first*, that they may fulfil the will of God in the destruction of Babylon the harlot ; and *secondly*, that they may, under the same head, fight against Christ and His hosts at the battle described in the Apocalypse, and perish with him in that day.

Rev. xix. 9.

We say that one of the things those kings will have to fulfil, in conjunction with the eighth head, is to destroy Babylon, as we find it written in Rev. xvii. 16. A vast amount of error has crept into the Church among Protestants by their not having regard to this verse, which shows that Babylon is not to be destroyed by Christ at His coming, but by this Beast and his kings. The Roman Catholic commentators wish to evade its force, by alleging that it was fulfilled by Alaric when

he sacked Rome; but this will not bear examination. What ten kings gave their power to Alaric? How was he an eighth head coming out of the seven? Rome was not destroyed by him, so that no place was found for her; is she not the *eternal* city, according to their own flattering words? In nothing does that which took place under Alaric fulfil what is written in this and the following chapters concerning Babylon. And it is from not giving effect to this verse that Protestant commentators have confounded Babylon and its destruction by those kings, with the destruction of the Man of Sin by Christ Himself, spoken of in the 2nd chapter of 2nd Thessalonians. So also they have most strangely confounded the Woman and the Beast; things which are perfectly distinct in symbol and in fact.

There are two separate things in chap. xvii.; the woman that rides upon the beast, and the beast that carries the woman. It might as well be said, that a woman on horseback is identical with her horse, as to say that a woman here, and the beast she rides on, are identical. A woman is not a horse, nor a horse a woman; nor is the Woman in this chapter the Beast, nor the Beast the Woman; and yet we find wise, and learned, and sober-minded men confounding them. They are not one, but two, perfectly distinct, though for a while in alliance, till the time arrives when that alliance shall be dissolved in hatred and in blood. There are two symbolised in this portion of Scripture. A woman, dressed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup, yet full of abominations, and "having on her forehead a name written, Mystery, Babylon the

Rev. xvii. 16.

Ver. 3-6.

Great, the mother of harlots and abominations of the earth," and drunken with the blood of the saints and the martyrs, is seen riding upon a scarlet-coloured beast, full of names of blasphemy (note, it is the Beast that

Rev. xiii. 1; xvii. 3.

Scholz.

and has the names of blasphemy), and having seven heads and ten horns. This Woman is seen sitting on the Beast, and the Beast carries her till he arrives at a definite period, or stage of existence, namely, soon after the ten horns come into manifestation and receive their power; when its eighth head appears, and then the Beast refuses any longer to allow her to ride upon it; and the ten kings, with their head (*καὶ τὸ Θηρίον*), turn upon her, and hate her; and shall make her desolate, and naked, and burn her with fire.

Besides being seated on the Beast, the Woman is also

Rev. xvii. 1, 15, 18.

described as "sitting upon many waters;" which we are told "are peoples, and multitudes, and nations, and tongues." And also, that this Woman "is that great city which reigneth over the kings of the earth."

And further, this Woman is described as "the great harlot with whom the kings of the earth have committed fornication," and that "the inhabitants of the earth have been made drunk with the wine of her fornication,"—stupefied and deluded by the spirit that has been ministered by her to them through that adulterous connexion.

Rev. xvii. 2, 3.

The only true way to understand symbols is to turn to the Old Testament for an explanation of them.

What does a beast symbolise? An empire; the civil power, and its head.

Dan. vii.

What does a Woman symbolise? A church, faithful or unfaithful. Also, a city connected with an ecclesiastical polity, true or false. A city! Jerusalem,

Nineveh, Babylon, &c., are always spoken of in Scripture as women; and whether on coins, or in statues, the emblem of a city is a woman.

What city then is this, seated on seven hills, having rule over the kings of the earth? The universal testimony of the whole Church answers—Rome.*

* It is the old tradition from the beginning: "*Urbs septicollis*," was her admitted name. All her poets addressed her as such: "*Septem urbs alta jugis toti quæ præsidet orbi*."—Propertius; Ackerman, i. p. 87; Numismat. Tab. 57. Her coins also bear the same testimony.

And the titles applied to her also were: The Great; The Mighty; The Royal Rome; The Queen of Nations; The Eternal City; The Mistress of the World.—Virgil, *Æn.* v. 60; Propertius, iv. 1; Hor. Sat. vi. 1; Hor. Epist. vii. 44; Ovid. *Metamorph.* xv. 445. And her coins expressed the same.

The Jews' tradition also is, that Rome is Babylon. And their common saying is: "Till Rome be destroyed, the redemption of Israel cannot be accomplished;" "*cum devastabitur Roma erit redemptio Israel*" (Isa. xiv. 4).—Schattgen., *Horæ Heb.* i. p. 1125; R. Kimchi in *Abdiam.*; Wetstein in *Apoc.* xvii. 18; Vitringa, 792.

All the Fathers of the Church held that the Apocalyptic Babylon was Rome. "Babylon," says Tertullian, "is a figure of the Roman City." "The City of Babylon, that is Rome. . . . The kings of the earth will hate the Harlot," are the words of Victorinus. "They say," says Eusebius, "that St. Peter dated his epistle from Rome under the name of Babylon." "Non ipsam Babylonem quidam sed Romanam urbem interpretantur quæ in Apocalypsi, et in Epistola Petro, spiritualiter Babylon appellatur," says Jerome. It would only be wearisome to multiply evidence as to the old tradition on this point. Bellarmine, Baronius, and Bossuet are compelled to admit it. "Præterea Johannis in Apocalypsi passim Romam vocat Babylonem. . . . nec enim alia civitas est, quæ Johannis tempore imperium habuerit super reges terræ quam Roma, et notissimum est supra septem colles Romam ædificatam esse," says Bellarmine. And Baronius: "In Apocalypsi Johannis Romam Babylonis notatam esse nomine in confesso est apud omnes;" and Bossuet, "C'est une tradition de tous les Pères que la Babylone de l'Apocalypse c'est

Baron, A.D.
45, 18.
Bellarm. De
Pont. ii. c. 11.
Bossuet.
Præf. §§ viii.,
x.

The natural deduction from all this is sought to be evaded by alleging the Apostle only meant to indicate *Pagan* Rome. Bossuet says, "La Babylone dont St. Jean prédit la chute était Rome conquérante, et son Empire, et la chute de Rome arrivée sous Alaric est un denoûment de la prophétie de St. Jean." But this will not stand examination; "le denoûment" of the prophecy of St. John is yet future. Whenever that denouement does take place, Babylon is to cease to exist for ever, and "her place to be found no more." When Rome was sacked and burnt by Alaric, A.D. 410, she no more ceased to exist than Moscow did from A.D. 1812. Instead of that, we find her besieged and taken again by Attila, A.D. 452; by Genseric, 455; and by Odoacer, A.D. 476. Upon her own seven hills has she abode ever since; and, unchanged, still claims the title of the Eternal City, Mistress of the world:

"Romanosque suo de nomine dicit,
His Ego nec metas rerum, nec tempora pono,
Imperium sine fine dedi" (VIRGIL, *Æneid*, i. 48),

is still her creed; and still Jerusalem's sacred name "Eternal," is usurped by her. Leo could still address her citizens, "Ye are a holy nation, a chosen people, a sacerdotal, ■ royal city; being made the head of the earth, through the sacred chair of the blessed Peter, that thou shouldst rule more extensively by religion than by

Leo X.,
Sermon to
the Roman
people.
Feast of St.
Peter and St.
Paul.

l'ancienne Rome. Tous les Pères ont tenu la même langage. Avec des traits si marqués, c'est une énigme aisée à déchiffrer que Rome sous la figure de Babylone," &c.—Hyppol. de Antichrist, § 18, c. 36; Tertull. Adv. Judæos, c. 9; Adv. Marcion, iii. c. 13; Victorin. Apoc. Bib. Pat. Max. iii. pp. 416-419, 420; Euseb. Hist. ii. 15; Hieron. in Ez. xlvii.; August. De Civ. Dei, xviii. 20, 22; Bellarm. De Rom. Pontif. v. c. 2; Baron. Annal. A.D. 45, n. xvi.; Bossuet, Præf. in Apoc. §§ viii. ix.

earthly territory." And Pius IX. could boast that his three millions of Italian subjects had two hundred millions of brothers of every tongue and of every nation. She still sits on many waters. There is not one feature in common between the siege of Rome by Alaric and the events narrated in the text of St. John, either with respect to the city itself, or the individuals who destroy her.

Pius IX., Allocut., Feb. 10, 1848.

We said, secondly, that in Scripture wherever a woman is the symbol of a city, it is a city the centre of an ecclesiastical system. Jerusalem, Samaria, Nineveh, Babylon, were all centres of an ecclesiastical polity, and were called harlots because they were not faithful and obedient to the Lord, but led men away from Him, and to the worship of others besides Him; even although, as in Jerusalem, they might continue to worship Him also.

Isa. i.; Ezek. xvi.; Jer. xii.; Hosea iv. 14.

And we said also, that a woman is the symbol of a church, faithful or unfaithful. Indeed this is the chief and most prominent sense of this symbol, both in the Old and New Testaments, whether applied to the people of Israel, to the Jew, or to the Christian.

Having thus examined what the symbol of a woman means, we must say a few words on the Beast as the symbol of an empire. We need no argument to prove this to be the meaning of the symbol; it is sufficient to refer to Daniel. But how is it that the empire can carry and sustain this woman, whether under the aspect of a city, the centre of an ecclesiastical polity, or of a church? It is by the people and their rulers, the civil powers, giving their support to her, acknowledging her as their authority and guide in religious matters, sustaining her in her arrogant claims of supremacy, and giving her

their power to use in persecuting those who will not submit to her, and giving her also the temporal means of existence; and yet, when it suits their interests, carrying her where they will, and, in return for what they give her, allowed by her to take upon themselves Christ's prerogatives in the Church—the Husband's rights.

Rev. xvii.

Now what is the principal sin charged against Babylon in this chapter? Other parts of Scripture, indeed, give light upon her sins in doctrine and in practice,—the city of graven images, and of confusion. But this chapter speaks chiefly of one sin, namely, that she is allied in adulterous connexion with the kings of the earth. There is no mention of any one of the points that have filled the Church with controversy and mutual accusation. The thing here spoken of in such fearful terms of reprehension and condemnation, and as exciting the indignation of God, is, that she commits fornication with the kings of the earth; and, through being thus united to them, she is filled with pride, and says,

Ver. 2.

Rev. xviii. 7.

"I sit a queen, and am no widow," and in the pride of her heart has persecuted God's people. Some indeed have tried to get rid of this by saying, this cannot mean the Church; for as the Spouse of Christ it would be the word, *μοιχεία*, adultery, that would be used, and not *πορνεία*, fornication; but this will not serve; for in the Septuagint this word is employed some fifty times when speaking of the spiritual fornication of the Churches of Israel and Judah, who were in covenant with God, and the word is derived from *πνευμασι*—*quia corpus vendit*. We have then to ask, What Church is thus described? Is it the Church of Rome alone? or is it the whole ecclesiastical system of

Hederic.
Ezek. xvi.;
Jer. ii. 20;
Heb. xii. 16.

Christendom, with Rome as the head and mother of the mischief? Rev. xvii. 5.

We have only to look back upon the history we have sketched, to see plainly that it is *the whole*; and to discern why the city of Rome includes and heads up the whole, and how this sinful condition was brought about.

The Church was constituted, and ever was meant to continue, a pure *theocracy*. It is a false claim that priests have made to rule over kings, for the kingdoms of Christendom are not theocracies; but the Church itself should indeed have been so; and a theocracy is where the voice of God is heard declaring His will in all things through His own appointed channels. He will not suffer the voice of man, whether he be king or priest, or the will of man, or other organs besides those He appoints, to meddle in His kingdom and in His matters. This is the thing He is jealous about; and this is the one thing shown out in every figure which He has used.

As a woman: Jesus alone her ruler; her Guide; her Protector; her Provider; *i.e.*, her Husband. His voice alone to be listened to by her; His will alone to be done in her, and by her; and His word alone to be ministered to her. She to depend on Him alone for sustenance; His servants, chosen by Himself alone, to care for and minister to her, His bride; a pure virgin waiting for the day of her espousals; and yet, in another point of view, a faithful wife and true mother. The very touch of man would be an abomination and an insult.

As the body of Christ: He alone the head, from whom His life-giving spirit should flow into it, and

all guidance of it emanate; having no representative on the earth; it being utterly impossible that He, in that office, could have any representative; for what man could contain His fulness? In that body, His order of rule and guidance alone to be observed, namely, that of apostles, prophets, evangelists, and pastors; bishops, priests, and deacons; all these to be the gift of Himself, and holding to Him, the Head; that He through them, as joints and bands, might knit that body together, and minister nourishment to it, so that it might increase with the increase of God. He alone, by the *uttered* voice of the Holy Ghost, to call the men whom He would have for such ministers in and to the body; and He alone to appoint them, by His proper ordinance, to their several places and offices in it. He alone to provide for these, His ministers, by means of the tithes and offerings of the faithful, paid willingly, and from conscience towards God, and not enforced by law.

As a city: she was to be the pattern on earth of the Heavenly Jerusalem, the city of the great King, the virgin city; compact together, united, surrounded by walls and bulwarks; and the angels at the gates to admit the penitent, and to exclude the defiler. In the midst of which was to be the temple of God, the place of His true and exclusive worship; to be offered according to God's own way, and to Him alone; and where no image could be tolerated, and no name mentioned but His. And in which city also was Zion, the place from whence the King's rule should come to it! His rule alone; no mingling, no confusion, no disorder.

As a nation: a chosen generation; a royal priesthood; a peculiar people; separate unto God, and in

Eph. iv 11,
16.
Col. ii. 19.

Ps. cxlviii.
13
Acts iv. 12.

covenant with Him ; subject to, and obedient to Christ, and to His laws and commandments proceeding from Zion ; and observing His statutes, doctrines, rites, sacraments, and ordinances, unmixed, unadulterated, and unchanged ; keeping all God's holy feasts ; and bringing with a thankful heart their tithes to the Lord in Jerusalem.

This was to be the Woman, chosen of the Lord ; the pure, the true, the virtuous, the meek, the merciful, and the kind.

This was to be the body of Christ ; the Anointed, and the holy.

This was to be the City ; instituted and founded of God ; the spiritual Zion and Jerusalem, the city of order.

This was to be the people, the Israel of God ; distinct and separate from all ; seen of all ; known of all ; united and free, in bonds to no man.

A people with the law of God ruling in every member.

A city in which God dwelt.

A body instinct with the life of God.

A woman, betrothed, with her heart filled with the image of her Husband, and with longings for his appearing ; having in her hand the golden cup of truth, filled with the wine of the kingdom, the life and power of God, wherewith to strengthen His people's hearts in their patient waiting for it, and for Him.

Now, we can understand something of what Babylon means ; for she is the very reverse of all this. For what have the mass of the baptised become ?

As a people : breaking their baptismal covenant with God, practising all the sins of the flesh and the ways

of the heathen ; disobedient to Christ's law of love to God and man, and to His last command to be united, and to love one another to the death ; so defeating His last prayer ; broken into a thousand sections, hating one the other ; mutilating, disfiguring, corrupting, perverting His holy sacraments ; polluting His feasts, or neglecting them ; robbing Him of His tithes and offerings ; profaning His name, and given over into captivity to the powers of the world.

As a city : a city of confusion and disorder,—where contending parties strive ; and where, instead of one sacred language, every Babel tongue of discord is heard ; none understanding his brother. A city which, having broken down Jerusalem's walls, and thrown her gates off their hinges to the earth, so that every one that defileth can enter as he pleases,—for all God's true discipline is gone,—has built up her own broad walls and brazen gates to the heavens, so that God's messengers can find no access there. A city where, though God still dwells and lingers (the voice of the angels not yet having been heard saying, "Let us depart hence"), His Spirit is grieved and silent in the midst of it. A city where His worship is profaned and despised ; and where, while still calling upon His name and offering sacrifice to Him, altars and graven images, material, intellectual, and spiritual, are set up in every street, and even in His holy temple itself, where they buy and sell the things of God. As the Jews and the children of Israel, and the vessels of the sanctuary, were carried away captive into the typical Babylon of old, so have the spiritual Israel, the children of God, and His true ministries, of which the holy vessels were the type, been carried captive into this Babylon, the mystical

Josephus.

Isa. ii.

Rev. xviii.

antitype; and are there hindered from serving God in His prescribed form, and order, and perfect way.

As a body: the life of God well-nigh extinct in it; faint, languishing, and struggling; a body, torn, rent, and dislocated; from the sole of the feet even unto the head, no soundness in it, but full of wounds, and bruises, Isa. i. 6. and putrifying sores, that have not been closed; for there has been none to bind up, or mollify with the anointing of God; the ordinance for anointing and healing being despised or unknown.

As a woman: one who, having forgotten her betrothment, and having ceased to look and long for the day of her espousals, or to expect her husband, has admitted others into his place, and allied herself to men of the earth; and these, whether kings, or bishops no longer spiritual, have caused their voice to be heard in her; *their word* (the abomination above all, for the true seed Jas. i. 18; 1 Pet. i. 23. is the Word of God), ministered to her; they have called, and chosen, and placed those whom they pleased, and as it suited their interest, to be ministers to her; they have provided the means of her sustenance, she receiving from their hands tithes, and lands, and riches, laying up for herself treasures upon earth, much of which has been wrung from the widow and the orphan, by priests taking advantage of the terrors of the dying. Ceasing to be kind and merciful, she "clothed herself Ps. cix. 17. with cursing;" and while her words were smother Ps. lv. 21. than butter, and softer than oil, yet was war in her heart, and they were like drawn swords; and she became the cruel persecutor, even unto blood, of those that withstood her will, of whom many had truly spoken unto her in the name of the Lord, and faithfully testified to her of her sins. And, putting away meekness. she

Ps. civ. 15.

Jer. li. 7 ;
Rev. xvii.

arrayed herself in purple and in scarlet, and rode upon the Beast, and trode the people under foot. And the cup of gold (for she still maintained the forms of truth) became in her hand filled with that which was not the work of the Spirit of God, cheering man's heart and strengthening it for the kingdom, but was the workings of the flesh ; and with that she has made the baptised nations besotted, and stupid, and blind, and mad ; so that the hope of the kingdom, and all preparation for it, is the last thing they think of ; and their rage and enmity are excited by the very mention of it ; and they go staggering down the road that leads to apostasy, to Antichrist, and to perdition !

Jsa. l. 1.

Jer. xvii. 5.

As she declined from the hope of her betrothal, so did she become Babylon ; as she became earthly, and lost the hope and wish for the appearing of her Lord, so did her character gradually change. "How is the faithful city become an harlot !" Deeply must she have fallen : far must she have departed from God's ways, before she could have been given up to the desire of her heart to become an earthly power, and united to the rulers of this world : "Cursed is he that trusteth in man, and maketh flesh his arm." But the time arrived, as we have seen, when she sought to the earthly powers for their protection ; admitting their interference in the settlement of doctrines, and in the appointment of ministers, for whose support she accepted their provision and endowments.

And now we can readily understand why Rome is in the Apocalypse indicated as the chief offender. At first she was no more prominent than any other of the Churches in this matter ; but we have shown in our history how, afterwards, Rome and Constantinople,

Rome old and new, became the chief actors in perfecting the alliance with the head of the temporal power. And it is most worthy of notice that Constantinople is built on seven hills as well as Rome, and that, in point of fact, she was a mere extension of old Rome; her sister, her double; and that, after all the struggles between them, it is old Rome that has always had the pre-eminence. The whole Church was, as it were, after awhile headed up in these two Patriarchates; of which Rome was the acknowledged First; and, led by these two, of which Rome had the Primacy, it was through them, and especially through Rome, that the alliance, once commenced by the Church generally, was afterwards finally consummated;—though we shall yet see that the Apocalyptic symbol has special reference to events still in the future; and the fearful picture then to be presented will be realised in a manner never yet seen, of the shameless Woman, drunk with the blood of the saints, riding the furious beast, and guiding him to their destruction, ere the scene closes on her sinful career; when the very hands she has used against Christ's people shall be turned against herself.

And to keep the power and the supremacy granted by the emperors and kings to Rome in particular, and in a minor degree to Constantinople, and to all the national Churches, and to maintain their wealth and their position in the earth, the whole history of the Church, from the time of Constantine till now, has been one of continual intrigue with "the kings of the earth," with the emperors of east and west, with Pepin and Charlemagne, with the Emperor of Germany, the Mohammedan at Constantinople, and the Czar of Russia, equally with the Protestant sovereigns as with the Roman

Catholic ; wherever the Church has been found, whether as Mother or daughters ; they carrying her, supporting her and her pretensions.

She has ridden upon the civil powers and governments of the empire, whether previous to its disruption, or after ; and will do so till her hour shall come. And Rome has ever excelled them all, as the intriguer for power, and the instigator of persecution against the Jew and against the Christian ; though all the Churches have done the same, as far as the governments of their respective countries would permit. The Protestant Churches fondly imagined that they had escaped from the sin with which Babylon is charged, and from her confusion and captivity, when they separated from Rome. They forgot that she is "the mother of harlots ;" they indeed separated from Rome, but it was only to build another house in the City of Confusion. True, they purified themselves from many an evil thing Rome had introduced, and broke away the false claim of one bishop to be the Apostle and Ruler in God's Church ; but escape from *the* sin of Babylon they did not ; free themselves from the unholy alliance with the kings of the earth they did not. On the contrary, to shield themselves from Rome, they took shelter under them more than ever, and became more subject to them ; and the civil rulers mingled more in the matter of the Church's doctrine, and discipline, and ministry, than before.

Let us look, for instance, at the case of the Anglican Church, where the king's minister names whom he will for her Episcopal chairs, and where Church and State are so mixed together, that she is unable to meet in council to regulate her own affairs without the consent

of Parliament, and to make any enactment without its concurrent legislation, and where the bishops are not suffered to suspend a beneficed priest, or deprive him of his office, let his doctrines or his life be what they may, without an appeal to the courts of law, and where the ultimate tribunal in all ecclesiastical matters is the Sovereign and the Privy Council. And as to "Confusion," there is a continual contest between the parties in her, railing at one another; while her priests teach what they please; and men who bring into question every doctrine of the Church, justification, the sacraments, the inspiration of Scripture, the atonement, the resurrection of the dead, and eternal judgment, must be tolerated by the bishops, and are applauded by the multitude.

And have the Dissenters from the Established Churches escaped out of Babylon? They too raised the cry, "Come out of her," but they also only built other streets or lanes, the work of men's hands, in the suburbs of the City of Confusion and captivity; they came not into the rule and order of Jesus and His ministries. As the Anglican and other Protestant Churches had only escaped from the hands of the Roman harlot, to fall more helplessly into the power of the king, so the Dissenters have only come out of the hands of the king to fall into those of that power which is fast taking the place of the king, the democracy; and their ministers have become greater slaves than any, for they dare to say, or do, or teach, nothing but what their masters please. The Dissenters have not healed the confusion; they have increased it; they freed not themselves from captivity, they only changed its form. The Church, by the Dissenting principle, has only made another step in her degradation. She has but one step more to make;

to succumb to the Beast himself ; and all that is symbolised of her in the Old Testament and the New, too terrible to be expressed, will be consummated.

We have endeavoured thus in ■ measure to open what Scripture says about Babylon's sin. We know not the extent of it ; we only know that it is denounced in awful terms in the Word of God. The Lord will not have man to interfere in His house. No man suffers another man to interfere with his house, or with his wife, and the Lord is jealous over the Church which He calleth His bride. The interference of the flesh with the things of the Spirit is an abomination to Him. How does he continually in the Old Testament, by His prophets, denounce the worshipping on the high places ; and more, the worshipping under the cedars, the oaks, the elms, &c. And what were these but types of the Church being exalted in the kingdoms of this world, and of her relation to the princes, the nobles, the rich, and the powerful, whose shelter and protection she has sought. The Lord will have no *patronisers* of His Church ; humble offerers of themselves and of their wealth in His house He accepts and blesses ; but lords over His heritage, priests or laymen, He will not endure.

But it may be asked, where, in the midst of this confusion, are the true children of God ? If none of the Churches are what they claim to be, the pure and the undefiled, where are God's faithful people ? Is there no holy seed ? Yes ; the type of the ancient Babylon is fulfilled in every point, and in this also, in the antitype.

As truly as the tribes of Israel were carried away

captive by the king of Assyria, and as the Jews were carried unto Babylon, so into captivity to the kings of the earth and into the mystical Babylon have the tribes of the spiritual Israel, and the priests of the Lord, been carried captive, and the true children and servants of God, are found in every part of her; they to whom the cry will yet be addressed, "Come out of her, *My* people." In every part of her, in the Greek, in the Roman, in the Anglican, in the Presbyterian, and among the Dissenters of every grade, down to the lowest and smallest fragment that forms the *dust* of Zion, God's people, priests and laymen, are there, stupefied indeed by the confusion in which they are involved, and hindered by their captivity in a thousand forms from serving God in His perfect way and order, yet loving Him and stretching out their hands to Him, and striving to attain to Him, and to the heavenly Jerusalem, and with all their heart serving Him, and His people, according to the light they have, and to the best of their knowledge and ability. Ps. cii. 14.

Not, as we before said, for the purpose of controversy against Roman Catholics, or any others, have we written this. As we have there expressed, it would be more grateful to us to show where each division of the Catholic Church has proved faithful where others have failed, and has preserved what others have lost, with all their claims to our reverence and obedience. But our subject renders it unavoidable that we should show the evils that have resulted from mixing together, before the time, the King and the Priest, the State and the Church, under the fatal mistake that the kingdom had come, and that we should, however inadequately, interpret part of the mysteries of Babylon, and of the Beast.

These are the two against which the Word of God breathes indignation. The adulterous wife, and the daring usurper of His throne, shall be the objects of the vengeance of the Husband and the King! Who can yet explain all the mystery of the Woman and the Beast? The Church and the world have suffered much from them; but what is that which is past to the misery and evil yet to come from them both, when what is written in the Apocalypse shall have come to the full!

It has been necessary to take up many pages in explaining this subject; for if, indeed, the occupier of the Roman or any other chair be truly God's constituted permanent Apostle, and Rome or any other be the Zion He has set His heart upon; or if there be any section of the Church that has retained God's true and perfect form and order; then all we have to recount of any work, as now done by God for the restoration of the apostleship to the Church, must be false and delusive. It was, therefore, needful that we should give the foregoing explanation, before proceeding to give some account of what it has pleased God to do, in this our day and generation, for the help of His Church.

Let us, then, resume our history. We said above, "Such was the condition of the Church when the French Revolution broke out; the commencement of the time of the end."

Why did we say "the time of the end?"

Though the Church had admitted the idea that there would be a long protracted period, probably millions of years, before the return of the Lord, yet the Scripture had always said the reverse, and that He would come

again *quickly* to take His kingdom. And although the interval of nearly two thousand years may appear to contradict this, yet in reality it does not. Scripture and the Fathers throw some light on the matter. The former says, "A thousand years are with the Lord as one day." This is the key to what the Fathers say on this point. They held that everything written in the Old Testament was typical of Christ and His kingdom; and, among the rest, that the six days of creation during which God worked, and the seventh day on which He rested, were a type and sign that there should be six thousand years of weary travail for man and for the world, and that by the time the seventh day, *i.e.*, the seventh thousand years commenced, the Sabbath of the world should have begun by the advent of the Lord having brought rest and peace to the earth. It is not necessary here to enter into the question whether the Epistle of St. Barnabas is genuine or not, as the early date of it is admitted on all hands. Be this as it may, the so-called Epistle of St. Barnabas speaking of the reason for keeping the Lord's day as a Sabbath day, or day of rest, namely, as a sign of faith in the things to come, and as a type of them, says, "Even in the beginning of creation He makes mention of the Sabbath: And God made in six days the works of His hands, and He finished them on the seventh day, and He rested on the seventh day, and He sanctified it. Consider, my children, what this signifies: He finished them in six days. The meaning of this is, that in six thousand years the Lord God will finish all things (*συντελεῖ, consummabit*).^{*} For with Him one

Ps. xc. 4;
2 Pet. iii. 8.

^{*} Archbishop Wake's note here is: "How general this tradition then was!" *Vide* also Cotelerius' *Annot. in* Ps. lxxxix.

day is a thousand years; as Himself testifies, saying, Behold, this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished (*consummabuntur*, συντελεσθησεται). And what is this that He saith, And He rested the seventh day? He meaneth this, that when His Son shall come, and abolish the season of the lawless one (*ανομου*), and judge the ungodly . . . then shall He gloriously rest on that

Barnab. xiii. seventh day."

Hippolytus evidently believed the same, for he said Antichrist would come in five hundred years after Christ. He said this, because he reckoned that the Lord was born in the year of the world 5500; and so calculated the six thousand years would terminate in five hundred years from Christ. This, though a mistake, showed that he believed that the second Advent would be at the end of six thousand years. This tradition can be traced down to the fourth century.* Lactantius says: "Because all the works of God were finished in six days, it is necessary the world should remain in this state six ages, *i.e.*, six thousand years. When that number is completed, a consummation will take place, and the state of human affairs will undergo a reform." Like other traditions connected with the kingdom, this also in the fourth century died out. Augustine indeed says "he believed it for a while, but that his mind was changed about it, because men had added erroneous notions to it concerning earthly pleasures which the saints were to enjoy." Before, he had

Hippol. Ex-
pos. Dan.,
quoted by
Photius,
Codex, 202.

* Cyprian says, "The first seven days, by Divine appointment, contained seven thousand years."—*Exhort. ad Mart.* c. 12.

said, "The eighth day signifies the new life in the end of the world, the seventh, the future rest of the saints upon the earth;" and, as we have before remarked, the moment he let go this truth, he fell into many grievous errors, and perhaps did more mischief in the Church in regard to the truth of the kingdom than any other man.

August.
Serm. 259.

There is also another division of time which leads us to the same conclusion. Each of the former dispensations was of two thousand years:—from Adam to Abraham, two thousand years; from Abraham to Christ, two thousand years. From analogy, then, we may expect that from the first Advent to the second will be also two thousand years—which will thus divide the six thousand years of the world into epochs of two thousand years each.

These two thousand years draw nigh to their close, as do the six thousand of the world; and there remaineth much to be done in the years that will complete that period. Then there are the dates given in Daniel and the Apocalypse, concerning the duration of the dispersion of the Jews, and the persecution of the Christians, which bear strongly on this point, of which we shall have to speak immediately. Daniel also shows us that the Lord will come, and will reinstate the Jews, when the times of the Gentiles and their treading down of Jerusalem are fulfilled; and our Lord shows us the same thing; and the times of the Gentiles end with the fourth beast. And the end of the fourth beast is near, when it finally resolves itself into the form of ten kingdoms; and everything gives token that this is about to take place.

Dan. ii., vii.,
xii.; Luke
xxi. 29.

St. Paul also gives us the signs of the times, whereby

we may know that "the last days" are upon us, and shows us the characteristics of them. The precision of the Scripture is here remarkable. Speaking of two different epochs and phases of the Church, the Apostle uses two distinct terms. In the First Epistle to Timothy

1 Tim. iv. 1. he describes the features of the *latter times*, ὁστέροις καιροῖς, and in the Second Epistle, those of the *last days*, ἐσχάταις ἡμέραις; the prominent feature of the first being the abuse of power in ordinances, and an undue and superstitious submission to them; and of the second, a spirit of rebellion against and casting off all ordinances.

The tendency of the teaching of the Church for many ages was to superstition and to ascetic severity—forbidding the use of those things God had given to be received with thanksgiving; and this led to severity in all the ordinances of life, whether in the Church, State, or family. The Church was tyrannical and superstitious; and all others in authority followed her example. Still, notwithstanding much evil proceeded from this, there was yet this good in it, that it kept alive the spirit and habit of obedience, and of reverence and respect to ordinances; to king, to priest, to husband, father, and master. But when the principles first inculcated at the Reformation prevailed, and were carried beyond their due bounds (however much of truth there was in them in as far as they taught men to refuse belief in, or obedience to, what was contrary to the Word of God), their tendency then inevitably was, to lead men to be independent of all ordinances. It was the principle of "individual responsibility" which came in, and which, however true and good in itself, when counterbalanced by reverence and submission to those

over us in the Lord, is fatal when these principles are cast off. This has been encouraged on every side by both religious and irreligious; and all the modes and notions of modern education strengthen it. It has infected the blood of Christendom; and its result must be the dissolution of the body, ecclesiastic and civil, except where restrained by force or self-interest. All that St. Paul has described in 2 Tim. iii. is coming literally true: "This know also, that in the last days perilous 2 Tim. iii. 1. times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Every one in authority feels and complains that reverence and obedience are departing from servants, children, subjects, and flocks: the spirit of independence and insubordination is becoming universal. It is ministered to by the infidel scorner of all God's ordinances; it is ministered to by many of the religious teachers, whether Roman Catholic or Protestant (while they profess the contrary), whose instructions have the tendency to lead the people to reject the commands of their bishops and priests, of their kings, of their parents, husbands and masters, whenever it suits their religious will to do so. It is indeed "having a form of godliness, but denying the power thereof;" for ungodliness consists in casting off the rule of God, not only personally, but in His ordinances, whether in things civil, ecclesiastical, or domestic. It is the thing we are most warned against in Scripture. The apostles, over and over again,

Eph. v. 21; bid servants to be obedient and reverent to their masters,
 vi. 1-8; Col. children to their parents, wives to their husbands, sub-
 iii. 18-25; jects to their kings, people to their pastors, whether
 Tit. iii. 1; those masters, parents, husbands, or kings, are good or
 Heb. xiii. 17; bad; submitting themselves to every ordinance of God
 1 Pet. ii. and man in the fear of God. This is well-nigh the
 13-25; iv. 1-6; substance of the morality of the New Testament. And,
 Rom. xiii. 1. on the other hand, we have the most fearful denuncia-
 tions of condemnation against those that resist autho-
 rity; and St. Peter and St. Jude warn the Church that
 the sin of the last time will be the denying (*ἀρνούμενοι*,
 disowning, rejecting) the Lord, both as *δεσπότης* and
Κύριος, that bought them, denying Him in the persons
 of those that represent Him in these characters; and
 that by speaking evil of dignities, ecclesiastical and
 civil, and bringing railing accusation against them, and
 choosing their own rulers and guides, "they will bring
 upon themselves swift destruction," and "perish in the
 gainsaying of Core."

2 Pet. ii.
 Jude.
 Num. xvi.

We pray daily, "Hallowed be Thy name." The name of God is manifold; and it is put upon every ordinance, and we are hallowing His name, or profaning it, in, and by, our personal conduct, not only towards Himself, but towards those who bear any of those various names of His, and who represent them to us in His divers characters, offices, and relationships; and we are godly or ungodly as we deport ourselves not only towards Him, but also towards them. The name of the Father is put upon every parent, husband, master, king and lord, bishop and priest; these are all names of Jesus, they are put upon those that fill these places in public and in private life. Blessed is the man, woman, and child, that reverences

them, and renders relative obedience and honour to God and the Lord Jesus Christ, in those who so bear His names, simply because they do so bear those names, and irrespective of their conduct, good or bad; their reward Col. iii. 24. shall be great in the kingdom of heaven. They that reject, profane, and dishonour those names, under the pretence that the holders of them do not fulfil their duties, shall have the sore displeasure of the Lord resting upon them; and unless they repent, their reward will be according to their work.

We are indeed stirred up to press this matter earnestly. It is the key-note of almost all we have to say for the honour of God and the salvation of man. For what is the burden of this our work, but to show that the controversy of God with man and devil is for His rule;—the controversy of Zion, of which all the ordinances of man are an image and reflection, and the ordinances of God in His Church an absolute representation;—and that men should fear and obey Him, and rule for Him, and serve Him, either in the ordinances of the Church, or in those that represent Him in the social relationships of this life. The Lord is angry with every one who takes upon himself rule not given to him of God, whether in the Church or in the world; and with every one who abuses his place of rule, even though legitimately appointed to it; and also with every one who refuses to submit to rule. Usurpation and insubordination are Satan's sins and Satan's works; the usurper and the insubordinate are the children of Satan, and share his condemnation. One leads to the other; oppression leads to insubordination; and the insubordinate always end, if successful, in usurping the rights of others, and becoming greater

tyrants and oppressors than those they have risen against. Refusing to be ruled by Christ, or to be patient under ill-treatment after His example, they fall under the rule of the Dragon, and perish with him.

We have thus given some of the reasons for believing that the time of the end draws nigh. It may be said, yea, and it is said by some who love not the thought of the Lord's appearing: "Well, even if you be right in this matter, and the old tradition of the 6000 years be true, we have one hundred and forty years yet to run before that term arrives; therefore we need not disquiet ourselves about it." But this proceeds from the preconceived and mistaken notion, that the translation, or taking up, of the saints to meet the Lord, is the *last* instead of the *first* of a series of transactions. It may be true that one hundred and forty years have to run their course before the final termination of the present order of things, and the perfect establishment of a new; although we must remember it is written that, "for the elect's sake, those days should be shortened;" but be that as it may, there is much to do in that time. When the seventh thousand years commences, all will have been accomplished: the Sabbath will have begun, and there must be no work left to be done on the Sabbath day. The Lord Jesus is not a breaker of the antitypes of the Law, but a fulfiller of them; the work must all be finished when the Sabbath morning dawns. We say that there is much to be done in the comparatively short interval that remains between this our day and the commencement of the millennial dispensation. The first of the course of events is, that the Church should be warned and pre-

pared, and the cry of "Behold, the Bridegroom cometh," Matt. xxv. 6. be heard, so that the wise virgins may get their lamps trimmed, and oil in their vessels. And those so warned and prepared shall be taken out of the way of the great tribulation, the things that are about to come upon the earth, which they shall be counted worthy to escape. Then, there is the marshalling of the ranks of the Church, caught up to meet the Lord, in order that they may come with Him, for all have to receive, every man according to his works, and to have his place appointed in the Body; and to have their cities assigned to them as they have served Him; Luke xxi. 36; Rev. iii. 10. for it is not a disorderly multitude that comes with Him, but a well-ordered host, each one in his rank. How long this will require we know not. Then, there is the appearing of the ten kings and of the Beast in his last form; there is the destruction of Babylon by them; also the pouring out of the seven last vials of the wrath of God;* and the time of The Great Tribulation; for the taking back of the Jews into their own land is to be accompanied by such tribulation as never was known. Rev. xvi. 2. There are the taking of the Jews to their land, and the dealings of God with them there. Dan. Zech 8, 9. There are the doings of Antichrist and the False Prophet, and the gathering of the kings to the great day of battle; the siege and capture of Jerusalem by Antichrist; Zech. xiv.; Dan. xi. and the destruction of the Beast and the False Prophet, by the coming of Jesus Christ and His saints. Zech. xiv.

* How can any of them have been poured out yet, when the first of them is to be poured on those who have worshipped the Beast, and received his mark and the number of his name, whereas the last and eighth head of the Beast whom they are to worship has not yet come!

Rev. xix.
11-21.
Isa. lxvi.
19, 20.

Then there is the binding of the Dragon in the bottomless pit ; and lastly, the work of the Jews, whatever that may be, among the Gentile nations, to turn them unto Christ. When all these things are accomplished, the Sabbath will begin, and the earth will be at rest ; for those that trouble it will have been cast out of it. The oppressors, the devil, and *his* men, their time shall have come to an end ; and Christ and *His* men shall reign. Yes, there is much to do ; and not too much time to do it in. And we repeat, that among the *first* of these events is the taking of all who are ready out of the way of the evils that are coming upon the earth.

Rev. xx.

The first act of the great drama of the time of the end was the bursting out of the French Revolution. It was the first blow at all the established order of things in Church and State. What was the occasion of it? What was it the sign of? The occasion of it was that men in every ordinance of God and man had failed in their duty. It was the sign that the day of retribution had commenced upon them.

We have spoken above of the duty of all under authority to be reverent and obedient to those over them in the Lord, in Church, State, or family, altogether irrespective of the merits or demerits of those so over them.

But the doctrine of ordinances is a two-edged sword ; it cuts both ways. If men are bound to hallow the names of God and of Christ, in those over them, how much more are they who bear these names bound to hallow them ; and to take heed that they do not profane them by behaving themselves unseemly in them ; to take heed that they be not unfaithful in the discharge of all the duties these names indicate, by withholding or

misusing, perverting, wasting, or dissipating the divers blessings which God would communicate through and by them to those to whom they are the appointed ordinances, or in any way ruling for themselves regardless of the will of God. If the responsibility be great on the part of individuals to obey those who are over them, far greater on those who are set to represent God and Christ, is the responsibility of truly doing so in all their behaviour, acts, and words. For they are set to be the channels of blessings from God; which they are responsible to minister and communicate to those who, for that very end, are committed to their charge. Into the hands of king and noble and gentleman, of manufacturer and tradesman, of father, husband, and master, of bishop and priest, God commits blessings temporal, and blessings spiritual,* for their subjects, for their tenants and labourers, for their operatives and servants; for their families, and for their flocks. Who can enumerate these? The righteous, and just, and merciful rule of Jesus; power, and wealth, and riches; the considerate care of Jesus in all matters pertaining to soul and body; the nurture and admonition of Jesus: the word and spirit of Jesus; these are intrusted to them—to each according to his place and office. Receiving all these *from* God, they are bound faithfully, wisely, kindly, to minister them to those intrusted to them *by* God: and every man standing in any ordinance will receive his recompense of reward according as he has been faithful or the reverse in so doing. Every royal

* To prevent misunderstanding, we explain, that we do not mean that kings or nobles, and the like, minister the spiritual blessings of the Church; but every baptised man has his own place of blessing in his intercourse with those connected with him.

throne and magistrate's seat; every noble's castle and gentleman's mansion; every bishop's chair and cathedral; and every parish church and parsonage-house; and every man in his own house,—should have been a centre of righteousness, and of justice, and of mercy; of life, and light, and truth; of purity and honour; of succour and help in every hour of need, in spirit, in mind, in body, and in estate; and every one around them should have looked towards them to receive these things from the hands of all whom God had thus appointed to be the dispensers of His blessings to them. From every mountain and every hill should have flowed down rivulets and streams, causing the valleys and plains beneath and around them to rejoice, till every heart was filled with praise and thanksgiving to the Giver of all good. Mountains and hills are set, in the providence of God, to collect the rain from heaven, and so send it down again in refreshing streams to the plains beneath. So kings, and landlords, and manufacturers, and tradesmen, and clergy, are set to receive from God, and from the people under them, heavenly and earthly blessings, that they may send them down again to their people and dependants.

As a mountain which should dissipate into the air the clouds which collect around its brow, instead of transmitting their moisture into the valleys below, so is the king, the landlord, the master of every name, the bishop and the priest, who withholds or dissipates what he receives from God, and does not bless those under him by means of it.

Those who had declared that the kingdom *had* come, were doubly responsible to show out in act, that “the mountains *had* brought peace to the people, and the

little hills, by righteousness." Righteousness in a steward is to dispense rightly to his master's children and servants the things intrusted to him for them, and every man who is over another is a steward; and if they who reject the rule of Christ are robbers and murderers, so they who, either by tyranny or by neglect, do not rule and minister aright, are neglecting and denying Christ, and are robbers and murderers of men's souls and bodies. Who can fathom the depth of the guilt of unjust stewardship in Christendom?

To learn that the failure was great and general, we have just to read the history of the Nations and of the Church. We know not how great it was, even in those who were endeavouring to do their duty. And nowhere so much as in France had there been such failure. In that country the corruption in the Court and in the Church had destroyed the happiness and moral feeling of the people, and the profligacy and oppression of the sovereign, nobles, and clergy, had exasperated them to madness; while the infidel notions inculcated by Voltaire and Rousseau, &c., had eaten out all faith, and purity, and fear of God. The men of that country groaned under the bondage. There was no one to preach the words of St. James to them (who had predicted that this should come to pass in the last days), and say "*therefore*"—because you are oppressed, Jas. v. 7, 8. defrauded, wronged—"therefore, be patient unto the coming of the Lord," "for it draweth nigh." How could any one preach that, when it had been long forgotten? And Satan said to them, *therefore* rise, kill, destroy. And the spirits of devils entered into them; and they swept king and noble and priest off the face of the earth.

It was the first blow to the old order of things. It was the first blow to Babylon—the warning of her coming doom; though there was still a space to be allowed her for repentance, it was the first warning to the kings and rulers of every grade, and to every ordinance. And although not so violently manifested, the course of judgment has proceeded ever since. The *Revolution* began, and has never stayed; its principles are undermining all the kingdoms. The shocks of the Great Earthquake still continue; and, although with intervals of rest, throe after throe is felt in every land of Christendom, and will never cease till all the present order of things is overthrown, the empire in its ten-horned state is constituted, and “the king over all the children of pride” is manifested to the eyes of all: and then!—

PART THIRD.

THE CHURCH RECALLED TO HER TRUE STANDING.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.”
—ACTS xx. 28.

“We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.”—2 PET. i. 19.

WE have thus given an outline of some of the indications that we are approaching the end, namely, the age of the world,—the age of the dispensation,—and the signs of the times. We have omitted the dates of Daniel and St. John, as we shall have to speak upon them hereafter.

We come now to a sign of a deeper, of a more solemn import. At the end of the two former dispensations, two things were to be noted:—one, that, with the exception of the remnant who lived by faith in God, men had failed to serve God according to the law of their dispensation ; and that consequent judgment came upon them, from which the elect remnant were saved ; —the other, that God did send on each of these occasions messengers to warn the wicked, and by whom He prepared a way whereby they that believed the warning

might escape. In the first dispensation, men were under the law of creation, the law of nature, which is that of purity, and righteousness, and mercy, written in the conscience. All had departed from the law, Gen. vi. 11. "and the earth was corrupt, and full of violence"—the two sins against the law of nature; and God sent the Deluge. But previous to it, He sent Enoch and Noah to preach righteousness, to warn of the coming judgment, 2 Pet. ii. 5. and to prepare the way of escape.

After the Deluge, men, forgetting the doom that had thus come upon their forefathers, again departed from God, and turned to idols, to worship the host of heaven, and to trust in dead men;* and refusing to obey Him in His command to go on to divide the earth, and to subdue it for Him, they stood still to build the Tower of Babel, which should reach to heaven,—to make themselves a name on the earth,—and to prevent division. Men are ever the same in all generations; and how justly has the name of Babylon been continued to the last! God frustrated their designs by confounding their tongue (a striking type, alas! of the schisms of the baptised, who, in all spiritual and ecclesiastical matters, do not understand each other's speech); and they were dispersed; and they went from bad to worse, till there were few left that served Him. Then He called Abraham, and made a covenant with him, that he and his family, and the nation that should proceed from him, might be His people, and a witness for Him to all nations, that they also might be turned back from their idolatry and unrighteousness to Him. And He afterwards gave to that nation the Law, and ordinances of worship. But they too failed in God's

* See heathen mythology, *passim*.

hand, and did not fulfil the purpose of their calling, or walk in the law of their dispensation. And God sent the Romans to destroy them. But He did not come suddenly upon them, or without due warning;—He commissioned John the Baptist to call them to repentance, and to turn them again to the Law which Moses had given them. And the Apostles prepared a place of refuge, and a way of escape for those that would take heed to the message and warning of God; and they were saved from the judgment, and preserved through it to another dispensation.

So now, as we draw near to the termination of this dispensation, we are entitled to expect that God,—who changeth not, and who is always merciful and long-suffering, and not willing that any should perish,—will give His people warning of the coming judgments, and provide and point out a way of escape from them.

For we, the baptised, have departed as much from the law of our dispensation as ever the Antediluvians and the Jews did from theirs. Ours is not the law written in the natural conscience, nor are we under the Law of Moses; but we are under the law of Christ, under grace, the law of love;—of liberty from sin, by the indwelling of the Holy Ghost;—called to be manifesters of Christ to Jew and Gentile that they might turn to Him. But our transgression has been greater than that against the law of conscience,—greater than even that against the Law of Moses. It has been transgression against the royal law of love—the Mind of Christ; the new commandment given unto us by Him, and repeated by the last of the Apostles, that we should love our brother better than ourselves, even unto the death; and against that perfect unity which

John xvii.
1 John iii.
14, 16.

He enjoined and prayed for, and which alone can make the world know that the Father hath sent the Son, and hath loved His people even as He loved Him! We need not repeat all we have said as to our condition; we have as entirely failed as the men before the flood, and as the men under the Law, in fulfilling the law under which we have been constituted.

We maintain, then, even if from analogy alone, that God will send some messengers to prepare His way,—to give warning concerning the judgments about to come on the earth and on the Church, and also to point out a way of escape. But besides analogy, we have many passages in the Word of God which show us plainly that such will be the case. No one can read the third and fourth chapters of Malachi, without seeing that all that is there written was not fulfilled by John the Baptist, or by our Lord at His first advent. John the Baptist indeed came in the spirit and power of Elias, to be the messenger before the Lord, and to prepare His way; and the Lord came to bring healing to the world. But the day when He and His people shall tread down the wicked under the soles of their feet,—the day that shall burn them up, and leave them neither root nor branch,—the day of the rising of the Sun of Righteousness with healing in His wings, shall only be when He comes again; and *à fortiori*, if there was one who came in the spirit and power of Elias to prepare His way, before He came in lowliness and meekness, will there be distinct messengers sent before Him, both to the Christian Church and to the Jews, when He is coming in glory and majesty to snatch away His Church, to re-establish Israel, and to destroy His enemies. And we may be

Mal. iv.

sure that this prophecy of Malachi will be fulfilled in a double sense,—to the Jews by Elias truly coming, Matt. xvii. 11-13. as our Lord Himself says, and to the Christians by Christian men. Elias cannot come to the Church; he is not a baptised man; it will be baptised men, in the power of the Holy Ghost, who must be sent to the baptised. When Elias comes he shall restore all things to the Jew. Those who come to the Christian Church will restore all things to it; and turn the hearts of the fathers to the children, and of the children to the fathers, and the disobedient to the wisdom of the just. Matt. xxv. shows that there will be a cry to get ready as the time of the marriage approaches; and that there will be a further and complete fulfilment of the Parables of the invitation to the marriage-supper; and there will be, in a spiritual sense, the same excuses. In the Apocalypse there is special mention made of the First Fruits, a company of sealed ones, who are to be taken away before the rest of the harvest of the earth is gathered; some steps therefore must be taken to seal them and make them ready; and there is also that much misinterpreted passage, the cry to “come out of Rev. vii. and xiv. Babylon.” Rev. xviii. 4. It is evident from the context that this cry is to come immediately previous to the destruction of Babylon; and not, as men have supposed, centuries before,—an error giving rise consequently to vain endeavours to fulfil it. God’s people are to be called out of her when her destruction draws nigh, that they may not partake of the plagues that are about to descend upon her. There must be therefore some persons used to call them out; and as the Christians were called out and separated by the Apostles, and saved from Jerusalem’s destruction, so now must men be called out

from the doomed city, lest they partake in her judgments. As surely as this took place, and as surely as God sent His angels to bring Lot and his family out of Sodom, so will He send His messengers now to bring those that fear Him, and that sigh and cry for the abominations done in the city, out from it before it is burned with fire. And He will find His means of setting His mark and seal upon those who do so cry, that they may be saved from the destroying weapons of the avengers.

We are entitled, then, both from the analogy of God's former dealings in parallel cases, and from the words of Scripture itself, such as those we have mentioned, also Isa. i. 26; Hosea ii.; Ezra and Nehemiah; Ezek. xliii. 10; Jer. i. 41; Zech. x. 1; Joel ii. and iii., &c., &c., to expect that the Lord will do some work in the Church to prepare and to remove His own into a place of safety, previous to the hour of His coming to pour out judgment on the apostate; and that "judgment shall return unto righteousness, and all the upright in heart shall follow it;" and that He will not allow either the judgments that are about to be sent upon Babylon, or those on Antichrist and his followers, to come, without giving men an opportunity of escaping. Nay, it is *impossible* it should be otherwise.

Ps. xciv.
14, 15.

Hosea ii. We have cited Hosea ii. as one of those passages in Scripture which bear upon this point. Let us examine what is shown us in this chapter. There is a time to come when the Lord will bid His servants to plead with the Church, as men would plead with their mother in such a case; to put away her adulteries from her, and return to Him, her true husband, as at the first; and when, as one way of inducing her to do so, He

will bring it about that her lovers shall take away the earthly possessions and means of provision they once bestowed upon her; and then she shall return and call the Lord "Ishi," my husband, and no more "Baalim," Hos. ii. 15-17 the many lords she has trusted in; and the valley of Achor shall be to her a door of hope, *i.e.*, the place of Josh. vii. 24. humiliation and confession, and of the putting away of the Babylonish garments; and then the blessings of heaven shall come upon her, and, through her, to the world.

Now, it is a remarkable feature of our times, that in every country the civil powers have been taking away from the Church the things they in former days endowed her with, and especially by abolishing the payment of tithes. The demand in England to abolish the Church-rates is also a case in point. The spoliation of the monasteries by Henry VIII. was not a similar transaction, for it was, after all, not so much a robbery of the Church as of individual communities, which had grown into an abuse; but the proceedings of the rulers of Christendom since the French Revolution have been a robbing of the Church itself.

As we say above, simultaneously with this work of alienating from the Church the earthly donations once conferred upon her, some are to be raised up and sent of God to plead with her, as sons would plead with their mother; and this also has been brought to pass, as we shall now have to recount.

Why do we say that a sign of more solemn and serious import, even than any we have enumerated, that the time of the end draws on, has been given to us? It is thus.

Immediately after the French Revolution had come

to its climax, a new sign appeared in the ecclesiastical horizon.

The long-forgotten, the long-perverted, the long-denied doctrine of the kingdom, of the coming of Jesus Christ to reign, again revived; the light again burst forth; the flame of God again set fire to the wood upon the altar; and it has grown and spread, and will spread through all the faithful portion of the Church, till it consume every earthly thing that hindereth the people of Christ from being ready to ascend to Him at His coming; at the bare mention of which coming and appearing men thirty years ago raged and scorned, laughed and mocked; while now thousands of godly men are preaching, and longing and looking for it.

How was this brought about? God put it into the hearts of many of His people to read and study the *prophetic* parts of His Holy Word, so long neglected, so long misunderstood and misapplied; and they started at finding how far they and the whole Church had wandered from the truth; how terribly they had been misled by their teachers; how utterly they had mistaken that word; what false hopes had been cherished; what ignorance of the true Hope; what blindness had come over the people; and they put the trumpet to their lips and sounded the alarm, Behold the King cometh; be ye ready! And men awoke at that summons, to feel and understand that they were not ready.

It is to be noted, that this renewed study of the prophetic Word was not confined to one portion of the Church only, but appeared in various parts. In 1812, Lacunza, a Spanish Jesuit, under the assumed name of Ben Ezra, published in Cadiz and in South America

his *Venida Segunda de Messias en Gloria y Majestad*. This work, though tainted by some of the prejudices of the author, and enfeebled also by his fears of the Inquisition, yet is a wonderful book, considering that he wrote it unaided and alone. Its principal value, however, consists in its showing that the Church never did condemn the true doctrine of the millennium, as is commonly supposed and asserted, but only the errors which even good men, as well as heretics, had mixed with it. He quoted Fathers and Councils on this point. An English clergyman, also, travelling alone in the deserts of Syria and Arabia, was led to meditate on this subject, and to search the Scriptures; and he published the result in a series of letters, under the name of *Basilicus*, which book attracted great attention. Père Lambert also printed an excellent work in France on the same subject, as did many excellent and eminent men, both clergy and laity, in England and elsewhere, such as Faber, Frere, Cunningham, &c. But the principal step taken in the matter was the assembling in the house of an English gentleman, about fifty persons, clergy and laity, known for their piety, their learning, and worth, for the express purpose of studying together the prophetic books of the Bible; and this was done for five years consecutively, from 1826 to 1830. The results of those meetings were published in a book in three volumes, entitled *Dialogues on Prophecy*. From the pulpit and from the press, the Gospel of the Kingdom began again to be preached and taught;—that which Peter and Paul, James and John, had preached, and the Church, with more or less distinctness, for the first three centuries had maintained, once more was heard; that light she had once held in her right hand, though it had gradually

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waned, till it was quenched in Babylon, once more was waved in the eyes of men; and they awoke as from a dream!

Another and a marked feature also was now brought into manifestation. As God had put it into the hearts of His servants to study once more the prophecies of Scripture, and had opened their heart to understand them, so now He gave them to feel, and that most deeply, the evil condition into which His Church had everywhere fallen. They began to see that not one part, or two parts, but that the whole Church was in ruins and captivity. They turned their eyes on Roman, Greek, and Protestant, and were troubled; they became aware that not only in the other Churches, which each of them had blamed and censured, but that in the particular Churches to which they individually belonged, their condition was that of having far gone from the ways of God. These men were not in anxiety for their own salvation, for they were walking with God, and loving Him; they were not even under anxiety for the souls of men, as if they could not be saved in any or all of the denominations into which the Church was broken up; but they were made to feel for the Church; they were made to feel how God was dishonoured; His Spirit grieved; His work stayed; His designs hindered;—and then they began to comprehend what is written, “By the rivers of Babylon we sat down, and we wept when we remembered Zion,”—Zion, the symbol of God’s rule, God’s order, God’s unity, God’s truth; and then they lifted up their voices unto God and cried, and He heard them; and they prayed to Him for His Church, and He answered them.

Oh, the agony of spirit, the strong crying which

Ps. cxxxvii.

Isa. lxiv. 10;

Ps. lxxiv.;

Ps. lxxx.;

Ps. cii., &c.

went up to Him, and the tears which were shed before Him at that time for His Church! The language of the Psalms and of the Prophets, mourning over the desolations of Zion and the ruins of Jerusalem, no longer uttered without feeling and without understanding, became the intelligent and true expression of the heart.

Among these, an Anglican clergyman, one of the most respected by every class as a holy and good man, being grieved at the low estate of religion in the Churches of Great Britain, and at the contentions among them, published a tract, which was most extensively circulated in every part of the United Kingdom, in which he said that the only remedy was, not mutual recriminations and quarrelling with each other about doctrines, but to strive in prayer to God to restore His Holy Spirit as at the beginning, according to His promise in many parts of Holy Scripture.

Besides circulating this tract, this same clergyman went about everywhere preaching this in all the pulpits in England and Scotland to which he could get access, whether of the Established Churches or of the Dissenters. And he urged upon every clergyman and minister of every denomination to pray to God for the fulfilment of this His promise. And further, he begged that every head of every house that had family worship, would each Monday evening, with his house, make this a special matter of supplication.

And in the prayer,—of which a suggested form was put in the appendix to the tract,—he requested the following words might be used:—“Remember Thy covenant, O Lord. Hast thou not said, ‘I will pour out My Spirit on all flesh?’ . . . O grant that Thy Holy

Spirit may enlighten our understanding. May He 'guide us into all truth.' . . . Grant that the bishops, pastors, and all ministers may be filled with the gifts and graces of the Holy Spirit. . . . Revive Thy work in all parts of Thy Church. . . . May Thy people be of one heart and mind. . . . 'O that Thou wouldst rend the heavens; that Thou wouldst come down; that the mountains might flow down at Thy presence.' . . . 'Put on Thy strength, O arm of the Lord.' Confound the works of darkness: utterly abolish the idols: destroy the dominion of Satan throughout the world. . . . Remember Thine ancient people the Jews: Thy promises to Abraham and Isaac. May Jew and Gentile be 'one fold under one Shepherd.' . . . May the whole earth be filled with Thy glory. May every knee bow to the name of Jesus, and 'every tongue confess that He is Lord, to the glory of God the Father!'"

Consequently, a very general prayer went up to God from every part of these lands, that He would restore again the presence of His Holy Spirit as at the beginning. It is evident that neither the author of this tract, nor those who thus prayed, understood what they were asking for. Nor did they intend to ask for spiritual gifts. Their ideas were confined to the conversion of the baptised, the Jews, and the nations. But God knew the meaning of the words they used, and answered them, not according to their ignorance, but according to His designs and purposes. How could the Holy Spirit enlighten our understanding and guide us into all truth, without the Word of wisdom and the Word of knowledge? How could ministers be filled with the gifts as well as the graces of the Holy Spirit, without the gifts themselves? How could God's people be of one heart

and mind without the ordinances to bind them into one? What have revivals ever done but, while converting men, increase and perpetuate schism? The “rending of the heavens” and “the flowing down of the mountains at the presence of the Lord” will only be fulfilled when that prophesied of in Zechariah xiv. comes to pass. The promises to Abraham and Isaac; the bringing Jew and Gentile to be of one fold under one Shepherd; the glory of the Lord filling the earth; and every knee bowing to Jesus and calling Him Lord,—these can only take place when He comes. Therefore the Lord answered them in such a way as to make His people learn how to utter these words intelligently, and according to His mind; and He has gathered a remnant who are using them with a full understanding of their meaning, that all His Church may learn from this example, and be rescued from their false and erring notions, and be taught also how to use them so as to pray aright. Little did he who thus urged others to pray, or did they who prayed, know what they were asking for; and such was the 1 Cor. xii. 1. ignorance that existed as to spiritual operations and gifts, that when the answer came, neither he nor the majority of those that had asked for it would receive it. But that prayer *was* answered; and God found those who would receive the answer.

But, before proceeding to the explanation of this, it may be well to say a few words upon the subject of spiritual gifts, and the manifestations of the Spirit; especially those of speaking with tongues and prophecy.

There are several things in the New Testament whereof the apostles say to the Church: “I would not

have you, brethren, to be ignorant;" and it is a remarkable and melancholy fact, that it is exactly upon these very points that the deepest ignorance prevails in every part of the Church. Wheresoever an Apostle says, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν, or uses an equivalent expression, in that very point we may be certain they have fallen into the grossest darkness. And although, since this work of God commenced, many have been enlightened upon these things, yet at the time it began that ignorance was universal. The falling away of the baptised from Christ, as the Israelites fell away from Moses,—the restoration of the Jews to their own land, and to the favour of God, as a people, that they may be life to the world,—the comforting of mourners, not by the hope of going to join the dead when they themselves shall die, but by the hope of their dead ones, raised to life, coming again with Jesus Christ to them,—the speedy coming of the day of God, and the hasting of it, by getting ready for it,—these are all instances of what we affirm of the ignorance that had come over the Church in all things whereinsoever the Apostles had desired they "should not be ignorant." But especially, and more than all, this is applicable to the subject of the 12th, 13th, and 14th chapters of 1st Corinthians, which St. Paul prefaces by saying: "Now, concerning spiritual gifts, brethren, I would not have you ignorant." It is inconceivable the amount of error and misunderstanding which has crept into the Church on the subjects contained in these chapters, and particularly with respect to the gifts of "speaking with tongues" and "prophecy."

The gift of speaking with tongues has been supposed to be for the purpose of preaching the Gospel to the

nations. The gift of prophecy has either been limited to the foretelling of events, or it has been confounded with preaching and teaching,—the last being the common opinion among Protestants.

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Proph.
Taylor.

Now there is no evidence in Scripture of any gift of tongues for the purpose of *preaching the Gospel*. The circumstances that occurred on the day of Pentecost are adduced as an instance in which the gift of tongues was for that purpose; but the text does not bear this out. On that day there were assembled at Jerusalem devout men of every nation, both Jews and proselytes. These men heard indeed the Apostles glorifying God in their several tongues respectively; but when the Gospel was preached to them, St. Peter spoke to them in the Jews' language, with which, it is evident from the narrative, they were all acquainted. We must remember that the Jews were scattered among all nations; and that there were Roman, Arabian, and other Jews, as there are English and Italian Jews now; and these men, as well as those usually dwelling in the city, came up to Jerusalem to keep the Feast of Pentecost. With them came up also many, not heathen men, but proselytes of the gate, for the same purpose; and these all, both Jews and proselytes, understood the language commonly spoken at Jerusalem; the proof of which is, that they understood St. Peter, when he addressed them to explain what had happened. And they to whom the Spirit then gave utterance in other tongues (ἑτέραις γλώσσαις), did not preach the Gospel at all; but as Cornelius and his house, when they received the Holy Ghost, did not preach the Gospel, but spake with tongues and magnified (μεγαλυνόντων) God, they spake of the great works

1 Cor. xiv.
2-14, 19;
Acts ii. 4.

Acts x. 46.

(τὰ μεγαλεῖα) of God ; and when St. Peter, after explaining to them from the Prophet Joel the meaning of what they had seen and heard, proceeded to preach the Gospel to them, he did so in no gift of tongues, but in the common language they all understood.

There is, therefore, no evidence in Scripture of the gift of tongues being for the purpose of preaching the Gospel. And accordingly, when we come to the gift spoken of by St. Paul in 1 Cor. xiv., we find it is so far from being a gift to preach the Gospel to men, that it is expressly and distinctly stated that it was not given for the purpose of speaking to *man* at all, but to God. “For he that speaketh in a tongue, speaketh not unto men, but unto God, for no man understandeth him ; howbeit in the Spirit he speaketh mysteries.” In point of fact, the Apostles, &c., did not speak in an *unknown* tongue on the day of Pentecost, but in known tongues, and they needed no interpreter. It is evident, also, that each of the men who spoke, as in 1 Cor. xiv., did not himself understand what he was saying, for he was to “pray that he might interpret,” or that some other person, who had another gift, viz., that of interpretation, might do so. If an Englishman speaks French or Spanish to a Frenchman or a Spaniard, he need not pray that he may interpret, for he knows what he is saying ; and the Frenchman or the Spaniard needs not that any one should interpret to him, for he already understands what has been spoken. It is an absurdity to say that a man received the gift of a tongue to preach to the natives of a country, and then that another gift was needed to interpret to them what had been so preached. The whole context of these three chapters shows that the gift of tongues was to

1 Cor. xiv. 2.

Ver. 13.

glorify God, by the Spirit making the person inspired say something not to men at all, but to God; which, though he that was speaking did not understand, God did; while, at the same time, the man's own spirit was edified in the act of such wonderful communion with God; and the Church also would be edified, if what he thus said in the praise of the Almighty was interpreted. It appears also from chap. xiii. that it ^{1 Cor. xiii. 1.} was in the tongues of angels, as well as in those of men, that those who were thus endowed could glorify God.

But, besides being for the purpose of glorifying God in a special manner, we are told that the speaking thus in a tongue was to be for a sign to those that believed ^{1 Cor. xiv. 22.} not, *i.e.*, believed not that God was speaking. The 28th of Isaiah, to which the Apostle refers, throws light ^{Isa. xxviii 11.} on this point. It is there said that God would speak with stammering lips and another tongue to the people, but that they still would not hear; and that the scornful men who ruled in Jerusalem would bring the judgments of God upon themselves for rejecting Him thus speaking. So contemptible in their eyes should appear the stammering lip of Prophecy, and its repetitions, and the other tongues, the *ἑτέραις γλώσσαις*, that they would refuse to acknowledge them to be of God. How is it, then, that this speaking in a tongue unknown to him that utters it, and unknown to those that hear it, is a sign? and what is it a sign of? It is a sign that another being, present though invisible, and not the man, is speaking; that another has got hold of the organs of his speech; that another spirit, and not his own, is empowering him, and impelling him to speak words which he knows not the meaning of, yet which are full of meaning, as is shown

when they are interpreted. When a man is made to speak in the language of angels, or of men, which he understands not, and knows not what he is saying, while yet the words are full of meaning, then it is a conclusive sign that another person, a spirit, is speaking by him.

And the things to examine are—first, whether the man, either in speaking in a tongue or in prophecy, is speaking by a spirit, or simulating? and, second, if speaking by a spirit, what spirit? Is it the Holy Spirit of God, or is it an evil spirit? For an evil spirit can give to speak with tongues and prophecy, as well as the Holy Spirit of God. And the test of the first is, the character of the man; whether he is capable of being wicked enough to blaspheme the Holy Ghost by coining words, and pretending to such a gift; and also, the discernment of those in the Church to whom the office of discernment of spirits is given. And the test of the second is, also, the judgment of those ordinances in the Church to whom it appertains to discern between the manifestations of the Holy Ghost, and the working of evil spirits; as also the discernment of the other spiritual persons in the Church.

1 Cor. xiv.
29.

While we are on this subject, it is needful also to remark, that the word unlearned (*ἰδιώται*), ver. 16, 23, cannot mean unlearned in languages, which would run counter to the whole of the Apostle's argument on the gift of tongues; but unlearned in Christian doctrine, uninstructed in spiritual things. But there is also another and a deeper meaning, and one worthy of our serious consideration.

In every man, even in those most advanced in the knowledge and love of God, there are two elements

always present—two things that may hinder the Lord. One is unbelief, still lurking in the human heart; the other is unwillingness and unpreparedness to do God's will. Even in those who have most faith, there will be struggling doubt; even St. Paul could say it was a fight to "keep the faith." Let us not suppose we are exempt from, or flatter ourselves we are above, this temptation. How often, notwithstanding all that the Lord has done, and the many tokens which He has given us of His presence and of His power, will the heart of unbelief suggest,—is it of the Lord after all? How often, when men are speaking in prophecy, does the doubt arise, whether, after all, it be of God or not? And then suddenly comes the sign of the tongue, and a more solemn awe comes over our spirit, and we feel rebuked for our unbelief.

But besides this, there is the other and deeper evil. There is in us all an unpreparedness, to say the least, if not an unwillingness, to do *all* God's will. We may think it is not so, but God seeth the heart. Our Lord could say to His Apostles, "I have many things to say John xvi. 12; Heb. v. 11, 1 Cor. iii. 2. to you, but ye cannot bear them now;" and St. Paul could say the same to the Church. Let us be sure then that when God thus speaks among His people in a tongue not comprehended by them, He has something to say to them which they are not yet prepared to receive and follow. Tongues are for a sign to unbelievers, in more senses than one. They are a sign to us, not only that God is speaking, but also that He has something He longs to say, but which His Church is not ready for.

We are all of us conscious in some degree of that resistance in the human heart, which always withstands

God's will. Let us not flatter ourselves that we are exempt from this failing, any more than from unbelief; that we have not in us this innate stubbornness and slowness, that love of ease and of the world, which makes us shrink from sacrifice and suffering; that pride which makes us think we are wise enough already. Let us not suppose that, after centuries of error, we have suddenly attained to perfection. No. The Lord still complains in the midst of us of the hardness of our hearts; of our slowness and of our self-indulgence. He still bears witness, by the speaking of tongues, in the midst of the most exclusive and solemn assemblies, "that he has many things to say, but that we cannot bear them yet."

Therefore, speaking with tongues is both an encouragement and a rebuke; a present token of God's love and willingness to lead His people on, and of our lingering unwillingness to be led.*

If men had understood these things, how much of sinful scorn and jesting about the matter of speaking with tongues, since this gift has again appeared in the Church, would have been prevented!

Concerning the gift of prophecy, just as much ignorance prevailed as in regard to that of speaking with tongues. Prophecy, in its strict sense, was supposed

* The interpretations given to this passage by some of the Fathers, *e.g.*, Theodoret, Chrysostom, Cyril, &c., viz., that those speaking with tongues do not speak unto men, but unto God, because no inhabitant of the country in the language of which the gifted person is speaking happens to be present, are so absurd ■ not to need our refutation. We refer our readers to a pamphlet, entitled, "*A Letter on certain Statements in the Old Church Porch*" (Bosworth), for an able exposition of the subject of speaking with tongues and prophecy.

to be limited to the inspired foretelling of future events ; and in a lower and a looser sense, it was confounded with preaching, or ordinary exhortation. But the gift of the teacher and that of prophet are totally distinct things. The word of prophecy in the power of the Spirit, though it may indeed, be used occasionally to foretell events, is, in the Christian Church, ordinarily, either for the purpose of opening the meaning of the symbols and types, and the interpretation of obscure parts of Scripture, or for edification, exhortation, and comfort ; also for prayer and songs of praise in the Spirit, as distinct from all these same things in the common powers of the regenerate, or it may be of the ordained man. But no man can understand what speaking with tongues and in prophecy means, and the difference we have just stated, till he witness them. No description can give an adequate idea of them ; they must be seen and heard.

Rom. xii. ;
Eph. iv.

These things being premised, we resume our history. We said that God found those who, when He answered the general prayer to restore His Holy Spirit as at the beginning, did not reject, and disbelieve, that answer ; but received, and acted upon it. About this time, or just previous to it, several individuals in and near the town of Port-Glasgow, in Scotland, had been the subjects of remarkable dealings of God in their own spirits ; and some of these people declared, on their death beds, that the Lord had revealed to them, in vision and in other ways, that he was about to do a great work in and for the Church, and that a bright dawn was about to arise upon it ; and they fell asleep with these words 1829. in their mouths. Among these was a lady living in the

Isabella
Campbell.

neighbouring parish of Roseneath, whose saintly life and glorious death were so extraordinary, that a Memoir of them was published, after her death, by the minister of the parish, which excited much interest among religious people at the time.

Among others whose hearts were afflicted about the Church, and who were praying to God for it, and that He would come to its help, was the sister of the above-mentioned person. This lady was dying of consumption. One Sunday, after she had been lying on the sofa all day praying for the Church, towards evening the Spirit fell upon her, and she spoke "in a loud voice"—"*ἀνεφώνησε φωνῇ μεγάλῃ,*" both in tongues and in prophecy, for more than an hour. She had been unable to speak much from weakness; now, though she spoke so long and so loudly, it was without any fatigue.* Among the persons connected with Port-Glasgow before referred to, was a family named Macdonald, consisting of two brothers and a sister, known throughout the place for their piety and devotion to God. These also had been agonising in their prayer to God about His Church; but (as one who has written their history says) "the last thought of their heart was to ask for, or expect, any gift of the Holy Ghost for themselves, beyond His ordinary sanctifying grace;" but a few days after the manifestation of power in the lady above mentioned, the Holy Spirit fell upon them also, and they spake with tongues and prophesied.

It must be remembered that these men and women

* It is beneath the dignity of the subject we are treating upon even to allude to the attacks made upon this lady in certain publications; we content ourselves with simply contradicting them as not true.

were as ignorant as the rest of the Church of the nature of spiritual gifts, and had not an idea of the real character of the gifts of speaking with tongues and prophecy; but laboured under the same mistaken notions concerning them as others, as we have before described. Here were those persons, as mistaken and ignorant on such points as all other men, made to speak in tongues to God, and not to man; and to prophesy in a manner exactly tallying with what St. Paul says upon the subject, so as to enable us now clearly to understand those Scriptures about which we were all previously in the dark. Who taught these men and women this—and also gave them these gifts—but God alone? It is to be remarked, also, as additional proof that the speaking with tongues could not have proceeded from any preconceived notions entertained by these people, that when they received this gift, prepossessed with the general notion, they imagined that these were the tongues of distant nations, to whom they would be called to preach the Gospel. And it was only subsequently, when by others, better fitted for the task, the phenomenon was compared with the plain statement of the Word of God, that it became manifest that they were mistaken.

Soon after these things began, the sister of the Macdonalds, who was lying in a dying state, was raised up by the word of the Lord, through her brother, J. Macdonald, who commanded her, in the name of Jesus Christ, to arise and walk; and she was healed immediately.

The lady also, the first mentioned as having received *M. C.* the Holy Spirit, became much worse, and her complaint made such rapid progress, that she was given over by

the doctors, and confined to bed, past human hope of recovery. While she was in this condition, the Spirit directed J. Macdonald to write to her, bidding her, in the name of the Lord, to rise up, and come over from Fernicarry, the place of residence of the family, to Port-Glasgow. She received this message when in bed. The power of the Lord came upon her, and she was healed immediately. She rose and dressed, and went over to Port-Glasgow as commanded. Her mother and the rest of the family thought that she was delirious; but she quietly replied, "No, mother, I am not delirious; I am healed." And healed she was; and both the sister of the Macdonalds and she lived for many years after, married, and had children, and emulated the deceased Isabella Campbell in holiness of life and devotion to the service of God, retaining the gifts of tongues and prophecy to the last.*

Several other persons now received gifts of the Spirit, and assembled at the house of the Macdonalds for prayer and the exercise of their gifts. These things, of course, attracted a great deal of attention and religious people went to Port-Glasgow from various quarters to inquire; and many were convinced that it was a real spiritual work that had begun, and that it was from God.

About the period when all these things were taking place, God had raised up another remarkable man as a witness for His truth. This was the Rev. Edward Irving, a minister of the Scottish Presbyterian Church

* Mr H. D., in whose house the last mentioned of these individuals resided during much of the latter period of her life, said after her decease, "That of all the persons he had known, none ever lived so near to God as she."

in London,—a man endowed with extraordinary powers of eloquence, of deep meditation, and of much learning. He was one of those who had assembled, as before mentioned, to study the Prophetic Scriptures, and in consequence had earnestly proclaimed the doctrine of the kingdom, and of the Second Coming of Jesus Christ; and he had published a translation of the Spanish work of Ben Ezra. He had also preached much on prophetic subjects, and on the Incarnation, Baptism, and the Holy Eucharist; and he had published several works on them, and on the interpretation of the prophecies in Daniel and the Revelation. In some of these works he, no doubt, in common with several others, had maintained that the gifts of the Spirit were the permanent endowment of the Church, which had been lost through her unfaithfulness; but though in some of his writings he said he did not see why she might not hope, yea, assuredly believe, that the Lord would restore them when He should see good, yet he had in nowise taught His people then to expect their return, nor did he look for this himself, or, previously to their appearance in Scotland, and afterwards in London, direct or encourage the people to pray for them; and it was sometime even after they had been manifested in several persons in London, that he began with his congregation to do so. Before this he had not even so strongly as some of the other persons among the students of prophecy before referred to, either received the idea, or advocated it, that the gifts should be restored. Several clergymen of the Church of England had preached and written about this subject. For instance, see Rev. Hugh M'Neile's sermon, preached 17th October 1830, at Cambridge Heath, and

published; the work entitled "The Christian Dispensation Miraculous," by the Rev. Thomas Boys, &c.

We state these things, because much prejudice has been excited against the present work of the Lord, by endeavours to refer its origin to this individual minister, and by asserting that it was all the result of his imagination and powers of preaching. Now, even if Mr. Irving had been specially used for this end, this would not affect the reality of the work; for God might have pleased to begin with him as well as with any other. But as it has been attempted to affix the name of this minister to the work of God in His Church, it has been necessary to say so much upon the subject, and to show that it was not a work to be attributed to the acts of any individual, but to God Himself, through many, and through the chain of those dealings we have endeavoured to describe and to trace; and that it had commenced, and taken root, and spread, before Mr. Irving could or did receive it.

Among those who went from various parts to Port-Glasgow to examine into the matter which had been reported, of the manifestation of the gifts of tongues and prophecy, were three gentlemen from London. Only one of these attended Mr. Irving's ministry, the other two were members of the Church of England. These gentlemen became thoroughly persuaded that the work was of God; and shortly after their return to London, a conference was held with them by several who were interested in the subject; among whom were Mr. Irving and some clergymen of the Church of England. The evidence borne by the persons who had visited Port-Glasgow, was such as to carry conviction to the greater part of those present. And from this

time they began to meet in each other's houses, for the purpose of prayer for the outpouring of the Holy Spirit, and the manifestation of His gifts. These prayer meetings began towards the close of 1830. On the last day of April, 1831, the first instance of the manifestation of the Spirit occurred, but neither in a member of Mr. Irving's congregation nor in his Church; *5. T. P. in Ch.* it appeared in a member of the Church of England, upon one also who had never witnessed anything of the kind. This instance was followed by others; but it was still limited to private meetings, till, in October, 1831, the voice of the Spirit again was heard in the public congregation through Mr. T., who spoke in tongues and prophecy, in Mr. Irving's church in Regent Square; and soon after, through other persons in other congregations, one of them of the Church of England, at Chelsea.

And now the unpreparedness and unwillingness of those in authority in the Church to receive any such help from God began to manifest itself. The person who first spoke in prophecy in a congregation of the Church of England was an aged gentleman, well known in London, and venerated by all. And the clergyman of the church in which he spoke recognised the gift as the voice of the Spirit, and sanctioned its use in his congregation. But the then bishop of the diocese, on this being reported to him by the clergyman, without questioning the person who was the subject of the spiritual power, said, "Such things cannot be permitted in the Church of England." The consequence was that the individual who had received the gift was obliged to take shelter under Mr. Irving.* *Mr. J. B., Chelsea. Rev. H. J. O. Lon. Con.*

■ Since the author's death, the editors have obtained ■ more accurate statement of facts regarding this case; in particular, the

The Scotch Church also began to withstand the work. The Presbytery of London, as referees under the trust-deed of the church in which Mr. Irving ministered, on the complaint of certain of the trustees that others besides ministers were allowed to speak in the church, decided against Mr. Irving for permitting these manifestations of the Spirit in the congregation; and the trustees turned him and his people, with the elders and deacons who remained faithful to him, into the street.

It can now be easily comprehended why Mr. Irving should have come so prominently before the world in connection with this work of God, and that men should have affixed his name to it. For although, besides the instance in the Church of England already mentioned, the voice of the Spirit was heard also in other congregations, yet, from many circumstances, public attention was more directed to the case of Mr. Irving's church than of any other.

And although this led to the evil, that the work which God was thus carrying on in His Church was called by the name of an individual man, yet it was of the mercy of God that He raised up one by whom He could thus protect and foster not only these spiritual people of his own flock, but also those who, cast out by their own proper pastors, and "driven away by them as persons under a delusion," naturally availed themselves for the time of his fatherly protection and pastoral care.

Mr. Irving himself, by his reputation, eloquence, and powers of mind, was, in the world's eye, by far the most

gentleman referred to did not place himself under the pastoral care of Mr. Irving, but remained throughout under that of his own pastor, who was himself ejected.—[ED.]

notable individual connected with this work ; and the gifts of the Holy Ghost were publicly manifested in his church, and reports published of them in every newspaper of the day ; while, in congregations belonging to the Church of England they were at once repressed. Hence the origin of the term Irvingite, of which Mr. Irving, on his death-bed, expressed his abhorrence ; and which has never been for one instant submitted to by any connected with the work.

Not that on any account would we appear to avoid acknowledging Mr. Irving as one to whom, under God, we and the whole church owe an infinite debt of gratitude ; for none of his day were of more service to the nascent work of God. "For nobility of character, holiness of life, faithfulness, and unwearied labour, he has never been surpassed. Never was man better adapted to win the affections and esteem of all who came within his sphere ; and in nothing has the hand of God been more visible, in the whole course of this work, than that he never was appointed to any higher office in the Church than that of angel or bishop of his own congregation."

We have said that the trustees of the building in which Mr. Irving ministered deprived him of it, on account of his sanctioning the exercise of spiritual gifts 1 Cor. xii. 1. (πνευματικῶν) in his congregation, and they and he were ejected from the church in Regent Square. About the same time there occurred a remarkable series of trials before the General Assembly of the Church of Scotland. It seemed as if God was publicly taking proof of His Church, to demonstrate openly the condition she had got into. And there was hardly any other place in Christendom but Scotland, where this could have been

done. For in no other country but in the United Kingdom of Great Britain, whether Greek, or Roman Catholic, or Protestant, did there exist the necessary liberty of speech and action, but the clergy and the police would have interfered at once, and by force have imposed silence. In England, indeed, there was perfect liberty to speak and act, but there was no purely ecclesiastical tribunal that could have touched the matters, or had power to depose her beneficed clergy on account of them. In Scotland there were the needful liberty, and the competent ecclesiastical tribunal.

The first of their ministers whom they brought to trial before the General Assembly was the Rev. J. C., for preaching that God loved all men, and had given His Son to die for all, and had granted, in Christ, forgiveness to all, that all might repent, and turn to God, in the faith of His love and forgiveness. He was condemned and deposed.

The next was a minister, Rev. W. D., who was deposed for saying that the Scriptures were the rule of faith, as above all articles and confessions of faith, and that while he did not object to anything in the "Scotch Confession," yet he felt it to be his duty to state to his flock whatever he found in Scripture, unlimited by that "Confession."

Now took place the trial before the Presbytery of Annan of Mr. Irving, who was arraigned, not before the Presbytery of London, but before the Presbytery which had granted him ordination, for teaching that Christ in His incarnation had taken our humanity under the conditions of the Fall, in order that He might redeem it from all that held it captive, and sanctify it, and present it without spot unto God! They declared this to be

heresy, and that Christ took the unfallen nature of Adam. And they condemned and deposed him also. They deposed him for maintaining what Athanasius and all the Fathers "had maintained against the Apollinarian and other heretics, that unless our Lord took on Him our nature *as it is*, He had not purified and changed it as it is (in Him), but another nature."

"Our Saviour humbled Himself in taking our body of humiliation, and took a servant's form, putting on that flesh which was enslaved to sin." * "The Lord came not to save Adam as free from sin, that He should become like unto him (in that condition), but as in the net of sin, and now fallen, that God's mercy might raise him up with Christ. Had not sinlessness appeared in the nature which had sinned, how was sin condemned in the flesh? It was necessary for our salvation that the Word of God should become man, that human flesh *subject to corruption, and sick with the lust of pleasures*, He might make His own; and whereas He is life and life-giving, He might destroy the corruption," &c. "For by this means might sin in our flesh become dead." "Non alterius naturæ ejus caro quam nostra, nec alio illi quam cæteris hominibus anima est inspirata principio, quæ excelleret, non diversitate generis, sed sublimitate virtutis."

Athanas.
cont. Arian.,
Disc. i. 8;
Lib. of Fa-
thers, p. 241.
Pusey.

S. Leo, Ep.
35

Thus was this faithful servant cast out for endeavouring to elucidate what the Catholic Church had always taught, though the great majority that com-

* See also the following testimonies :—Leont. cont. Nest. p. 396 ; Athanas. in Apol. xi. 6 ; Cyril, Epist. ad Success, p. 138 ; S. Leo, Epist. 35 ; *vide* Library of the Fathers, vol. viii. p. 241, and onwards ; Athanasius' Treatise against Arianism, and Dr. Pusey's notes.

Rom. viii. 3.

pose it now have, in one way or another, far departed from it, viz., that God sent His Son into the flesh that He might do what the Law had failed to do, and could not do, and what all men had failed to do, *i.e.*, to condemn sin in the flesh, and fulfil all righteousness in it.

The next that was brought before the Church Court was one of the most venerable and respected ministers in Edinburgh; and this not for allowing any actual manifestation of the Spirit in his church, as was the case with Mr. Irving before the London Presbytery, but merely for alleging that such manifestation ought always to have continued in the Church, and for saying with St. Paul, "I would that ye all spake with tongues, but rather that ye prophesied." And they cast him out also.

Thus the love of God the Father, the work of the Son in flesh, and the work and office of the Holy Ghost in the Church, and the authority of Scripture over all the ecclesiastical formulas of any division of the Church, were publicly arraigned and condemned by a national Church tribunal. And there was not a voice heard from any bishop in Christendom, Greek, Roman, or Anglican, to protest against such wickedness and such injustice; for although, perhaps, none would have joined in condemning *all* that the Church of Scotland had condemned,—and it was a fearful pre-eminence she should have, that she should condemn them all,—yet perhaps a majority of the bishops would have assented to that judgment, in one or more of the points thus anathematised.

No doubt it must be admitted that, in the heat of controversy, these servants of God may have used ex-

pressions which, taken by themselves, and without the context of the explanations given in other parts of their works, were justly liable to censure; but their judges would not allow any weight to such explanations; for instance, in the preface to his work on "Christ's Holiness in the Flesh," Mr. Irving says:—"When I speak of the human nature of our Lord being sinful, I speak of it as it is in the lump, in the mass of fallen humanity, of which Christ took part, and which was sinning in every man but Himself; and I speak of it as He *took* it, not as He *had* it." Just as in Luther's works most objectionable passages may be found; yet is he right in the great truth of that justification which he is contending for; so was it the case in these champions for the truth. But they made them offenders for a word, and cast out the truth and them together. And the consequences of all this remain to be seen yet; though perhaps some of them have been experienced already, in the violent disruption which has since occurred in the Scottish Church.

While all this was going on, the Word of prophecy witnessed continually to the speedy coming of Jesus Christ, calling on the Church to be ready; and also to the grief the Lord had over her as to her condition, and as to her unpreparedness to meet Him. The voice of the Spirit also was continually crying for "*a body*," accompanied by a call for apostles.

Restor. of
Ap. and
Prop.
25 and 31.

At first no one, not even those who were made thus to cry for a body, understood what was intended; but by repeated words it was gradually made clear that what the Lord meant to show was, that the only remedy for the evil condition of the Church Universal,

which we had so much lamented, was the restoration of the form and order of the Christian Church as one body, as originally constituted, with the ordinances of that body; the ordinances of Christ for rule, and light, instruction, guidance, and care; the means, the long lost means of unity and channels of truth, viz., apostles, prophets, evangelists, and pastors; and that by these alone could the rent body be again united, and carried on to perfection, and so made ready to meet the Lord.

It is not our purpose to go through all the details of the progress of the work of God; this would carry us far beyond the limits we have assigned ourselves. But as the work proceeded, those engaged in it found themselves formed into the due order of the Church according to the Scriptures; and this, not by the laying of men's heads together, or by man's devising, but by the continual stream of light flowing into the Church from the Holy Spirit, in prophecy, and other ways of His operation. And thus, in due season, did the Lord call twelve men to the apostleship; and so giving apostles, prophets, evangelists, and pastors, and in the particular churches, angels or bishops, priests and deacons, every one in their order, He restored the means of reconstituting the whole body. And by these means every doctrine, and every rite and sacrament, freed from evil incrustations on one side, and equally evil curtailments on the other, and from the confusion and contradiction and mingling everywhere existing, having been set in its true place, and united in one harmonious whole, embracing every truth held in every portion of the Catholic Church, and eliminated from every error, there was a true model set up for all

to follow ; and once more a witness for God and for His purpose was again seen in a *body*, and not merely in individuals. And this body was constituted, not as separate from the Catholic Church, but as an integral part of it ; that order and light might spread from it into every portion of the Church, and pervade it to its utmost bounds. These are bold words ; but we utter them advisedly. And no one can tell how much order, and truth, and light have already gone forth from that nucleus into the rest of the Church, and permeated it. Many doctrines and rites that had been obscured have again revived since this work began, and those who are rejoicing in them little think how much they are indebted to what God has done amongst us for them.

These things were not all set in order or done at once, for there were many lessons that needed to be learned. From want of rulers to direct and guide those who had received spiritual gifts, there was at first some confusion and disorder ; but if this class at Corinth, ^{1 Cor. xii. ; xiv.} fresh from the Apostle's hands, needed this rule and guidance, is it to be wondered at that these novices in spiritual things should need it now ?

There occurred, also, things trying and perplexing. Some of those very people who had been made in the Spirit to cry for a body, and for apostles, when men were called to fulfil that office, were not able to acknowledge them ; and among these were the brothers of Port-Glasgow, who had been so used by God at the beginning of the work, and who, more than any, had in spiritual utterance called for apostles. Another, Mr. Baxter, who had received a gift of prophecy, setting himself to judge, and to interpret his own prophecies, and to act upon his own discernment and ^{1 Cor. xiv. 29.}

authority from what he supposed to be the meaning of the words, instead of submitting them and himself to the discernment and judgment of others, when things came not to pass as he expected, went back, and declared he had been possessed by an evil spirit; and he published a book giving his own account of his case, which obtained much notoriety at the time. Another, and much more trying case, was that of an American who came to England, pretending to have the gift of prophecy, and who was received by the brethren as having this gift, but who turned out to be a rank impostor.

The lessons needful to be taught by these things were not easy to be learned; yet they were of great moment, viz., that in the Christian dispensation, prophecy, without apostles to rule and guide the Church and all spiritual persons in it, is insufficient to keep the Church from error and confusion; and that the streams at which the sheep drink are not the defences of the fold; as was said in prophecy, "Shall not the wolf leap over the streams? can they defend the sheep?" In one word, that prophets, much more merely prophetic persons, *i.e.*, individual members of the flock having the gift of prophecy, and not set in the ministry, are not, and cannot be, the rulers of the Church Universal, or of the particular churches. That lesson had, indeed been taught by the events of the first three centuries, wherein, though prophecy had continued, error and confusion had entered and prevailed. If prophecy had been sufficient of itself to have either preserved or restored unity and truth, the Church need not have had recourse to Councils and to the emperor. But we had forgotten this. Con-

when prophecy was again heard in the Church, we naturally thought that when men thus spake by the Holy Ghost in the midst of us, we needed nothing else; but that this was all that was required to rule and guide the Church. We took the Old Testament prophets for our example, and not the New. Under the Old Testament, the prophet was the chief minister, the lawgiver; and when the Law was departed from, the law-restorer; for the Old Testament Dispensation was *prophetic*. Its whole constitution, purport, and end, was to be prophetic of Christ. It was, therefore, instituted by a prophet; and the last who came to call the subjects of it to repentance was a prophet. But when our Lord Jesus Christ became man, then the mystery of the Holy Trinity was manifest, and then it was shown that, while the blessed Persons of the sacred Trinity are co-equal, they are not co-ordinate; but that the Son is subordinate officially to the Father, and that the Holy Spirit is subordinate officially to the Son, even to the Son Incarnate, the God-Man Christ Jesus. So in the Church, which is set to be the manifester of Christ, and not the prophesier of Him, as the Mosaic dispensation was, the thing necessary to be seen is, not only that the individual man is not to be ruled by his spirit, but that he is to rule it; that he is not to be carried away by any spiritual gift given to him, for "the spirits of the prophets are 1 Cor. xiv. 32. subject to the prophets;" and also that all prophets and spiritual persons are to be subject to the apostles and bishops, the *rulers* in God's Church, the representatives of the Son, the Man, as *Ruler*; so that it is as true with respect to the Church as a body, as it is to an individual man, that "he that ruleth not his own spirit is like a Prov. xxv. 28. city broken down without walls." Nor is there, in

maintaining this, anything irreverent to the Holy Spirit; for it is He who gives wisdom in rule to apostles and bishops as much as prophecy to prophets,—to each what is needful in his own place wherein he is set by Christ in the body. In fact, we had to learn what St.

- 1 Cor. xii. 21. Paul says in speaking upon this subject, “that the eye (the prophets) cannot say to the hand (the apostles, the guiding hand of the Church), I have no need of thee,” any more than even the great Head of the body Himself can say to the feet, the lowest member, I have no need of you. And thus, in the New Testament Dispensation,
- 1 Cor. xii. 23. apostles are set first, and not prophets: “first, apostles; Eph. iv. 11. secondarily, prophets;” and while the Holy Ghost gives light by prophets to enable the rulers to see their way, yet it is not light by prophets that is to guide the Church; nor are prophets to teach doctrine, or give orders and commandments; these are the duties of apostles.
- 2 Pet. iii. 2.

Now we say this was not an easy lesson to learn; and it required repeated trials, such as those above mentioned, to teach it to us, and to make us comprehend that prophets are not the wall of Zion or of Jerusalem, though part of the foundations; and that they can neither rule nor defend the Church; and that the light that comes through them, while it is indispensable and of infinite value, has to be discerned as to its true meaning by the ruler, whose office it is to judge whether the man is prophesying “according to the analogy of faith,” and also to set in order what is so revealed. This sufficiently explains and accounts for what was allowed thus to happen amongst us.

- Rom. xii. 6.
- First,—The Macdonalds not unreasonably supposed they were to be the beginners and guides of an inde-

pendent work in their own land, and they assembled people for worship, and proceeded to administer the Communion to them, which no unordained man is authorised to do; and although they themselves had been used by the Holy Spirit in calling for a body and for apostles, it is evident they did not rightly apprehend what they had thus been made to give expression to, and so they could not receive the idea when it was realised. Thus, when apostles were called and separated, not having personally witnessed how the work was taking form in London, and looking also for credentials to the office, which belonged to the introduction of the dispensation, and not to its close (of which matter we shall have to speak presently), they hesitated in receiving them, and were soon after taken to their rest. They had fulfilled their part of the work, they had been faithful according to their light, and the Lord took them to Himself, to await their reward in the day of resurrection.

Next, as to Mr. Baxter, he was a still more complete instance in point. There is no doubt that he had received a great gift of prophecy, but he took upon himself to report his own words, and to interpret them himself; and of course he was suffered to fall into all manner of error. The best comment upon the book he published is the pamphlet already referred to, written by one of those engaged in the work, in reply to some very erroneous *mis*-statements concerning it in "The Old Church Porch." In this pamphlet the author shows how thoroughly mistaken Mr. Baxter was in everything he had said in his book; and how he had misrepresented almost everything that had occurred, and especially in regard to his own utterances in the

Spirit; and this by writing them down, not at the moment, but some time after they were spoken, running together several that were spoken at different times, as if they had been uttered, at the same time; and then putting upon them his own interpretation of their meaning, contrary to the interpretation put upon them by others who heard them; proceeding to act wilfully upon them, in spite of the advice given him not to do so; and even, in some cases, adding words which were not uttered—of course not wilfully and intentionally, but under mistaken impressions as to what had been said.

Nothing could illustrate more than instances such as the above, that whatever gift a man may receive from the Spirit of Christ, unless he will take his place in the body, and be ruled and guided by the ordinances set in it for that purpose, he will soon become unprofitable.

The last case, that of the American, was at the time most perplexing; but it was to teach the Church the lesson, that we must not pass by the first test, stated in page 146, viz., that of the knowledge of the personal character of the man professing to have any gift of the Spirit, and so neglect to act according to common sense, trusting merely to the supposed discernment of spiritual persons; but that we must refuse to admit strangers without personal introduction, which was omitted in the case of this man. Indeed, in accordance with this, we have been taught in many ways that in all things connected with the rule of the Church, and in all spiritual matters, it is not according to the way or mind of God that we should omit the common precautions of prudence, and of the common

sense and reason of man; such, for instance, as not to proceed to ordain a man directly, because he may be called in prophecy to the priesthood; but to wait till the judgment of the ruler should accord with the call of the Spirit, that the man is fit for his place, laying hands suddenly upon no man. Light and judgment were the two things symbolised in the Urim and Thummim in the high priest's breastplate, and one is not sufficient without the other; there must, in all things done in the Church, be the light from God, and the judgment of the man taught of God to have wisdom and discernment to use the light aright; both must be in exercise. 1 Tim. v. 22.

Thus was wisdom learned by trials, which, though painful for the time, were necessary. And it must be noticed also, that all these things happened before the separation of the apostles, and their being fully set in their places.

Let us pause to examine for a little what was the state of the whole Catholic Church when God thus came to its help, which state has developed itself more and more every day since that work began.

We have already shown, that the ecclesiastical system of Christendom is one vast Babylon, or city of confusion, divided outwardly into three great schisms, Greek, Latin, and Protestant, besides the Armenian and other Churches in the East, and the many sects among the Protestants; and that inwardly it is disintegrated by opinions of every shade, and heresies of every sort. Its various forms of government—Papal, Patriarchal, Episcopalian, Presbyterian, and Congregational—are all departures, more or less, from God's way, or substitutes for it. And in all parts of the Church the powers of the earth have inter-

ferred; in none more than in those who boast most of having freed themselves from the yoke of the earthly ruler.

In the West the Bishop of Rome, claiming and exercising more than apostolic place and functions, and dispensing with Councils, proceeded at length to assert such sovereignty over the Church, as, without consulting bishops at all as to the *truth* of the dogma, but only summoning a Council of Bishops at Rome to advise as to the expediency of its proclamation, to dare to proclaim a new and false dogma, the Immaculate Conception of the Virgin Mary, that virtually takes the Glory from Christ, as *the* Holy One in flesh, and changes the Christian faith. And this without one bishop in all the Latin Church having faithfulness to lift up his voice either against the new usurpation of the Pope, or against the false dogma itself; and only here and there a poor solitary priest, like L'Abbé Laborde, and the four priests at Pavia, and Morgaez in Spain, was to be found, who had knowledge enough of true Catholic doctrine, and moral courage sufficient to protest against both. The Ultramontane theory pervading the whole of the priesthood and the devout laity; the worship of the Virgin Mary all but come to its climax, and images crowding and defiling every church; the Eucharistic sacrifice of the Christian altar perverted into a sin-offering, and ordinarily celebrated without the communion of the people, and the cup of salvation withheld from them when they do communicate; the whole Eucharistic service itself in disorder and confusion; indiscriminate absolution granted to careless confession without repentance and amendment; and the doctrine of indulgences and plenary remission

of sin too generally granted for routine repetitions of prayers before images, or for attending certain ceremonies, searing the conscience and blinding the heart of the people; and that of Purgatory, leading them to defer repentance to the term beyond the grave. Add to these, the evil that the Holy Scriptures, that might have opened men's eyes, are all but universally neglected, and even shunned, through the warnings given by the priests of the danger of reading them, and are little studied even by the clergy themselves; the prohibition of marriage to the clergy, working the effects that are inevitable; the priests nominated to the cures by the bishops, the bishops by the sovereigns, and the Pope by the cardinals; without any substantial call from God, or assent of the Church laity, whose voice is silenced as much as that of the Holy Ghost; the priests under the almost uncontrollable power of the bishops, and the bishops in many lands appointed to the dioceses by the king, though subject to the confirmation of the Pope; and the clergy usually paid by the State:—

Such are the characteristics which mark this great division of the Catholic Church, showing its need of help and guidance.

In the East, the Patriarchs of Constantinople and of Moscow, the one nominated to his place by the Sultan, the other by the Emperor of Russia; and their subordinate bishops also appointed by the civil ruler, and the priests by the bishops; all equally without outward call by the Holy Ghost, or the assent of the people, and also, as in the West, provided for by the State; the worship of the Virgin, and saints, and image-worship, little differing from the Latin, while they think to evade the law of God by limiting their imagery to

pictures; the Scriptures neglected as much as in the Roman Church; their doctrines in general really much the same in essentials as those of Rome; their sacrifice too much partaking of the nature of a sin-offering; their absolution as much profaned; and, both in East and West, the Lord's-day equally perverted into a day of worldly pleasure, the day especially of amusement.

In the Protestant Churches, the Anglican without a central Church authority, and without a Church council free to act; the Sovereign and the Privy Council its tribunal of appeal; the bishops nominated to the sees, and even to their office, by the king's prime minister; the priests to their livings by bishops, by the Chancellor of the hour, by lay patrons who have bought the livings, or by themselves, who have also purchased them; the call of the Holy Ghost to their offices wanting, and the assent of the clergy of the dioceses in the case of bishops (except that which is forced by the king from the chapters of the cathedrals), and of the people of the parishes, in that of the priests; the almost entire absence of all authority over the beneficed clergy by the bishops, or over the bishops by any one, so that each bishop and priest may well-nigh say what he will, do as he likes, and hold any opinions he pleases; the Church itself, both clergy and laity divided into two parties, having between their extremes every shade of gradation—differing in doctrine one from another almost as much as they both do from the Greek and Roman, and ready to separate into two Churches if they were not mercifully prevented by the chord of the State, which binds them outwardly together, and prevents their meeting in that Convocation which would manifest and consummate their

divisions,—too many of these ready to unite themselves to Rome, others to form a Church of the bishops and priests and laity professing what are called Church opinions, and to separate from them all others—and a third party as ready to separate both of these from among them, and to *amend* the Anglican Prayer-Book (that book which has been such a bulwark of truth and preserver of the Church, and second only to the Bible as a blessing to the land) by altering the Baptismal and other Services, and the Catechism of the Church, by erasing from them every vestige of Catholic truth concerning sacraments and ordinances; her funds wrung by law from the unwilling payers of the rent-charge on the farms, or proceeding from the voluntary contributions of congregations, or from payments for the liberty to sit in God's house,—all perfectly inadequate to provide for clergy sufficient to take charge of the ever-increasing multitudes of the uncared-for people; the Eucharistic Sacrifice of the Christian Church (contained in the Liturgy of Edward VI., but removed by foreign interference) not formally offered; communion generally limited to once a-month; no shadow of discipline over those who do partake of the Lord's Supper, or over the congregations, the majority of whom, as in the Greek and Roman Churches, never partake at all, or at most once a-year at Easter; all confession and absolution of sin discountenanced; no restoration of the penitents, who are left to pine in their sins, or at least in the accusations of their conscience for sins that are past; and the greatest proportion of the inhabitants in every parish almost without true conscience of sin at all, or, if they have any, carried away into the various Dissenting communities which distract every town and

village, and who thus absorb the principal part of the Church's life, and misdirect it.

In Scotland the national Church is Presbyterian; its government an assembly of presbyters without bishops—presbyters, without call of prophecy to their office, appointed to the parishes by the sovereign, by lay patrons, or by the people, and ordained by their equals; provided for by funds enforced by law; without a recognised altar; without the Sacrifice; with communion once, twice, or four times a-year, or, it may be, in a few congregations in great towns, oftener; almost without worship; whose churches are places to preach and not to pray in, except as prayer is an introduction and conclusion to the sermon (as a sign of which, facing the entrance door the pulpit occupies the place of the altar of God and of His table), in whose sermons the baptised are not addressed as if they were God's children, while of their prayers it has been said that "they teach God, and preach to the people," and where, rejecting the Catholic Liturgy as dead and formal, they can but stereotype the forms of their own minds in the repetition of the same ideas all the year round; where they have erased from their calendar the old landmarks of the Christian Church, the days of the Nativity, and the Passion and the Resurrection of the Saviour, and Pentecost, the day of the Descent of the Holy Ghost, which vary the services and the meditations of other Churches; where they sit to praise, and stand to pray; and where the condition of doctrine is illustrated by the proceedings already noticed, directed against the most faithful ministers of the Church.

The Free Kirk of Scotland, as she calls herself, which broke off from the Established Church A.D. 1843, on

the ground virtually that *laymen* had no right to elect Christ's ministers to cures, yet gave the power of their election to congregations of *laymen*, and thereby substantially put the ministry under subjection to the people, or it may be to one or two master-minds that direct the movement—and whose clergy depend upon the voluntary contributions of the congregations—differs in nothing else from their brethren of the Establishment, either in doctrine, in sacraments, or in practice. She thus, notwithstanding the aim of her ministers, and their individual sacrifices for what they considered just principles, furnishes, in the light of Catholic truth, only a fresh example of lamentable and unavailing schism.

In Scotland, there is also the remains of the old Episcopalian Church, divided also into two parties, on what are termed High and Low Church doctrines. Her doctrines and rites are professedly the same as those of the Church of England, except that some of the bishops and clergy still retain and use the lingering remnant of the oblation of the holy elements on the altar after consecration. But this very question of the holy Eucharist is now bringing into manifestation the discordant elements of which the Episcopal Church in Scotland is composed, and the lack of all competent authority or tribunal to settle disputes and decide true doctrine.

In Germany, the Protestants are divided into two parties, Lutheran and Calvinist, each under the Presbyterian form of Church government. The clergy of the Lutheran division are appointed by the civil governors and other laymen, and provided for by the State. They have more of the form of worship than the Scotch Presbyterian, and an altar and communion table, but no sacrifice.

The French and Swiss national Protestant Churches are very much like the Scotch, and the ministers are paid by the State; and in France and Switzerland, as well as in Germany, the Protestants are divided one against the other, through vain attempts to make things better; as the Dissenters in England are separated from the Established Church and from one another. In Holland, the form of Church government is much the same as in Scotland. In Belgium, the Roman Catholic is the national Church, but the Protestants have free liberty of worship. In Sweden there is less division, for the strong hand of the civil power refuses permission for the exercise of any other than the national religion. In Denmark there is more freedom. Both in Sweden and Denmark it is the king who nominates the bishops, though in the latter there is some approach to the clergy having a voice in the matter, by their being allowed to choose three from whom the king may select one.

As to the various other fragments of the body of Christ, the different dissenting peoples,—the broken
 Ps. cii. 14. stones, and shivered dust of Zion and Jerusalem,—with much zeal for God, and true desire for His glory, ignorance and fanaticism, conceit and foolishness, and partial and one-sided views of truth, have done their work among them; and confusion and disorder have almost reached their utmost limits. Ever dividing from one another, and subdividing again, they only manifest more and more the ordinances for rule and unity to be wanting, and the power of unity gone.

From one end of Christendom to the other, "BABYLON, MYSTERY," is written on the forehead of the Church, the Great Harlot, the Mother of Harlots, and

her daughters, and their daughters again. From the mighty Woman of Rome, and her Rival of Constantinople, down to the lowest conventicle of a country village, independent of every control but that of its own petty tyrants, all have departed from the way of unity and truth, and all are in captivity and confusion.

The following conditions of the Church under the rule of men illustrate what we say:—1. That in which the King, who has no right to rule in the Church at all, is made head and supreme. 2. The Papal, a usurpation of the apostleship, and a taking of the place of the fourfold ministries of Christ. 3. The Patriarchal, a useful division of labour, perhaps, if under the central authority of apostleship, but, when independent, or under the control of emperors, only an instrument of schism. 4. The Episcopalian, an inadequate provision for the rule of the Church Universal, or of national Churches, as time has proved, and, as it exists at present, a very great departure from primitive Episcopalianism. 5. The Presbyterian, also utterly inadequate for the government of the Church either Universal or Particular, and as much a departure from primitive Presbyterianism, as modern Episcopalianism from its primitive type. 6. The Congregational, a usurpation on the part of the people; the opposite end of the scale to the Regal and to the Papal, and equally and more fatally false. 7. Methodism, spiritual indeed; but ignorant of, and casting off all rule in the Spirit, mingling the flesh with the Spirit, loud and clamorous. 8. The Baptist, denying the seal of God's covenant to His children's children.

Turn our eyes where we will, where shall we find

Ps. cxxxvii.

God's order, God's rule, God's unity, God's love, God's truth, or God's power? "By the rivers of Babylon we sat down, and wept when we remembered Zion!"

We have said that both Episcopalianism and Presbyterianism, as they now exist, and as they have existed in the Church for many ages, while they retain the names of, differ greatly from, the original institutions; and we must make good our words.

In primitive times the bishop was not an autocrat over a district large as a province, with hundreds of thousands, perhaps millions, of people under him; but the ruler of a diocese limited within reasonable bounds; having associated with him a council of presbyters, with whom he was bound to take council in all matters pertaining to his diocese, and by whom, and the other clergy under him, he also took the oversight of his flock, and of every member of it; they reporting to him all things concerning the people, and receiving directions from him as needed; he thus being made acquainted with the moral and spiritual state and condition of every one committed to his charge, assisted, as he was afterwards when the dioceses got larger, by suffragan bishops. Besides the clergy, always in intimate and immediate relation with the bishop, and with the people, there were the deacons. These, while approved of, and set in their places by the bishop, were chosen by the people; and this because they were to represent their interest in the bishop's council (*συμβούλιον*), but not as members of the council of the clergy, and under his direction to distribute the Church funds collected from the people to all who stood in need of help; and whose peculiar duty was to look after the widow and the orphan, the poor and the sick, and see that they lacked

Alex. Ap.
Con. can. 33.

nothing.* They, indeed, were also ministers of Christ, and preached the Gospel, and served, as their name imports, in various ways in the house of God; but their special and distinctive character and office was to be the heads of the people, and the representatives of their interests in all matters,—particularly those connected with the money or provisions offered in the Church,—and to take care that no man starved while his brethren had means wherewith to help him.

But this original and perfect system, like everything else in the Church, was gradually changed. We find as late as Cyprian, that he, the bishop, being absent from his see, writes to his presbyters for counsel how to act, and says: "I never do anything without consulting you." But the bishop by degrees came to govern the Churches without the council of the cathedral, and even diocesan councils in many parts fell into disuse. The dioceses grew into such dimensions as to render personal pastoral supervision by the bishops of the individual clergy impossible; and the parishes grew as unwieldy in the hands of the pastors; while the ruling presbyters sank into the crowd of mere parish priests, or at best kept a well-nigh useless position as Canons of Cathedrals; and the Presbytery, as a subordinate function of government in the Church, ceased.

And as to deaconship, for many ages it has altogether been practically annihilated. True, the name has been retained, as that of presbyter has, but the deacon's function in the body has long disappeared. The deaconship now has no reference to the people; it is only a nursery for the priesthood, and a stepping-stone to that

* "They, the deacons, are to care for the poor, making the rich open their hand."—Alex. Apost. Const. can. 20.

office. To be the heads of the laity; to be elected by them as their representatives, the collectors of their offerings, and the wise and kind distributors thereof; to appear in any pastoral council on their behalf; to state the cases of individuals to the elders and bishop; to advocate their rights and wants, and to be the bearers of God's succour to them from the Church in the hour of need;—all this has long fallen into abeyance, and God's appointed link of the deaconship between the laity and the priests, and that of the ruling presbytery between the clergy and the bishop, have been broken, and fallen out of the golden chain that bound the Churches to their heads. Bishop, presbyter, deacon! The ordination to these offices still exists, but in their relative positions, as the Apostles constituted them at the beginning, they are greatly weakened. We would not be misunderstood, as if we were casting blame on any bishop or clergy of the day. We are not blaming the system, but only following out our design of showing the condition we are in. The bishops are wearing out their hearts and lives in patient, untiring endeavours to meet the demands on their time and labour which their dioceses make upon them; as the parish priests and deacons are also doing in their districts. And although the appointment of suffragan bishops, nominated by, and entirely under the command and control of the bishops themselves, and of additional subordinate clergy in every parish, would contribute greatly to their relief (but unless the nation will provide means for the maintenance of these, how can they be given?)—yet here again the confusion we are in would be but the more demonstrated by the result. A bishop of a certain class of opinions appoints coadjutors, men of the same mind with himself. He dies, and another

bishop succeeds him of entirely opposite sentiments,—how are the suffragans to work with him! So that, while this plan would relieve individuals, it would not help in the least to heal our divisions.

In England, the little that is left of old cathedral order is being broken up by those in authority, who, ignorant of the true use of it, are destroying the remaining shadow of the presbytery, the canonries and prebends, instead of hearkening to the wise counsel of the Vicar of Newcastle, who some years ago wrote an excellent tract upon this subject, urging that, in lieu of breaking up what is left, they should restore the prebendaries and canons to their old use and relations to the bishop, and to the bishops their rights and place in the cathedrals; but his voice has been lost in the din of popular reformation, and his petition unheeded. The only part of the body where one finds a trace of the old presbytery remaining, is in the Scotch and the Presbyterian Churches; but, as we said, they also are far gone from the original institution, and are all out of place, having substituted a council of presbyters to rule without a bishop, in lieu of a bishop ruling with his presbytery.

At the Reformation, when there was an abortive attempt made to recover old truths, this was the fragment of the truth the Presbyterian Churches picked up, viz., that presbyters should participate in the rule of the Church; and it is the one they peculiarly stand for, but all distorted and exaggerated. Instead of having their due place under bishops within the limited sphere of a diocese, the presbyters have cast off bishops, under the plea of following the Scripture as only speaking of presbyters and deacons, shutting their eyes not only to

Church history, but to the position James held in Jerusalem, and to that of the seven angels of the seven Churches. And then, as if to betray an innate consciousness that they are not acting according to Scripture in having no bishops ruling over elders, they turn the parish ministers into *quasi* bishops, giving them *unordained elders* and *unordained* deacons to serve under them in the care of the people; and so, after all, they are compelled to a sort of spurious imitation of the old method as handed down from the earliest ages of Christianity.

It will be observed that in all that we have thus endeavoured to describe, although compelled to point out some of the corruptions of doctrine, we have not dwelt so much upon these as upon the corruptions of Church government; for, in point of fact, corruptions of doctrine are the consequences of having departed from the Lord's perfect way of guiding His house. It would also be an endless task to write on the corruptions of doctrine and practice in all divisions of the baptised. The Jew, Mohammedan, and Heathen see them plainly enough. The Church's confusion, quarrelling, and divisions are patent to their eyes; and as to morals, while doubtless there are multitudes of good Christian people whom they respect and admire, yet Christians are looked upon as the corrupters of the uncivilised nations with whom they come in contact. When the Island of Japan was lately opened again to Christian intercourse, the fear expressed in the leading journal of the day was lest we should corrupt the Japanese heathen! And the poor Indian chief could say to the American President,—
 “The white man comes, and he brings disease and sorrow and death.”

There was doubtless some truth at the bottom of most of the things contended for by the various parties in the Church. There was a truth in the abstract in the Papal theory, that a centre of authority was necessary ; but this was perverted into a pernicious falsehood when it was said, "One bishop is the ordinance of God for the rule of the Church Universal." There was a truth in Jesuitism when it said, "Subject your spirit, will, and conscience to the guidance of your spiritual directors;" but it was pushed into a lie when it said, "Be like a stick in the hands of an old man, have neither mind nor conscience, nor will, but substitute your director for them." Luther proclaimed many truths ; and to the principles of the Reformation we are indebted, under God, for the enjoyment of civil and religious liberty. He spake truth when he said, "You cannot *buy* pardon of sin ; absolution cannot be ministered to a man by a printed or written paper for five shillings ; a man's faith is counted to him for righteousness ; a man is justified by faith and not by works ; the Bible is every man's rule, and he must not subject his conscience to another man contrary to what is written therein;" but all these truths were soon perverted into the assertion, that there is no ministration of absolution from Christ *by His priests* to him who repents and confesses his sin,—that the Bible is sufficient of itself to the believer,—that there is no need of any guide or spiritual pastorship of the individual, and that the ordinances of God are not means of grace, but only signs of its having been received in some other way. At the Reformation there was truth mingled with falsehood in all the contending principles, which acted on men's hearts, and swayed to and fro and divided the multitude.

Heb. xiii 17

All was confusion and alienation from one another. As to the holy Eucharist, one party said it was a sin-offering, the same as that offered upon the cross,—the other, that in it there is no sacrifice at all. One, offering several sacrifices at the same moment, in the same building,—the other, never intentionally or formally offering any. One, offering the sacrifice without the communion of the people, and when they do administer it to them, withholding half of the sacrament,—the other, having the communion without believing in the sacrifice. One, declaring there is no bread, no wine,—the other, that there is no Body, and no Blood. Of these, the one unduly exalts the priesthood, and attributes to it powers God never gave,—the other denies all priesthood in the Church. The one gives indiscriminate absolution, even to the impenitent,—the other refuses it even to the penitent. And in all, the liturgies are all out of order, confused, and either corrupted by added error, or curtailed by the suppression of what is ancient and good and true. One, filling the Churches with crucifixes and images,—the other, refusing to have even a cross. One, praying *to* the dead,—the other, never praying *for* them. One, claiming the continual occurrence of strange miracles, and visions of the Virgin, &c.,—the other, refusing to admit the idea of any present miracles at all. One, perverting the

Jas. v. anointing of the sick into Extreme Unction,—the other, rejecting the anointing altogether. One, fighting for sacraments and contemning the Word,—the other, contemning the Sacraments as means of grace, and contending for the Word alone. One, maintaining that justification is righteousness infused,—the other, that it is only righteousness imputed. One,

claiming infallibility,—the other, refusing all authority. One, withholding the Bible,—the other, giving it as sufficient of itself. One, confounding oneness and unity, as if they were synonymous, and denying that any can be members of the one Church who are not united under one centre of Church government; shutting their eyes to the fact, that as a family, or a nation may be torn by intestine hatred and quarrels, and yet be one family, one nation, so the Church, though her entrails are consumed by internecine war, still remains one Church,—the other, denying the necessity of manifested unity at all.

The confusion is endless, and in every country the Christian discipline of the Church is confessedly gone, and it is impossible to restore it. And everywhere there prevails the most extensive demoralisation. A new feature has devolved itself rapidly within a few years, namely, treachery in those in trust, and in those in employ; verily, “traitors” is one of the marks of 2 Tim. iii. 4. the day, and the unrighteousness and frauds in all mercantile transactions and in manufactures have drawn forth the bitter censures of the press.* But the worst mark of the times is the increasing infidelity as to revelation, which pervades all ranks of society. In the lower orders it takes the form of the most audacious denial of everything ever made known from God to man; even to the very existence of the soul, and of any future state. And in the better educated, it is eating its cancerous way by the more subtle process, that while men profess to believe the Scriptures, they explain away the substance of the truth that is in them, and

* See, for instance, the leading article of the *Times* of 20th December, 1859.

by their sciences of induction and deduction sap the foundations of all truth. "Moses and St. Paul did very well for those days of ignorance that are past; now we have wiser men than they, who explain God's mind to us better than they could pretend to do." "Moses only adopted a false tradition, when he wrote that God created the world in six days and rested the seventh, and when he promulgated the fourth commandment." "There never was a flood that covered the earth; and Moses, Ezekiel, St. Peter, and even our Lord Himself, did not mean what they said when they mentioned its occurrence." The creeds are "errors of the fourth century." "There is no resurrection of the body;" and "the resurrection is past already to every one who is dead, and it is going on all day, it is a process continually carrying on as men depart hence;" "there is no day of judgment;" "there is no eternity of punishment to the wicked;" "eternal does not mean everlasting;" "the Apocalypse has all been fulfilled long ago;" "inspiration is common to every one; Homer and Virgil were inspired just as really as Isaiah or Ezekiel;" "regeneration is not the imparting of a new thing, but the fanning into a flame of that which already exists in all men;" "atonement is not expiation, but reconciliation only;" "Christ did not die on the cross to bear the curse of the broken law, but only to show that God could bring up man out of any depth;" "hell is not a place,—and there is no lake of fire." The "Essays and Reviews," and the writings of Colenso and Rénan, are a full justification of all, and much more than all, that is here asserted.

One more feature of the days we live in, and we have done. No sooner did the Lord begin once more

in the Church to make His voice to be heard, and the spirit of prophecy again to be manifested, than the working of evil spirits broke out also on every side. As long as the Spirit of God was silent, and His manifestations were in abeyance, so long was Satan content to lie hid; but the moment the Holy Ghost began to work and speak, then came the working and speaking of devils. It began with mesmerism, and its concomitant "clairvoyance;" and then proceeded to table-turning, spirit-rapping, and necromancy, *i.e.*, conversation with the dead, and divination. And these things are unblushingly and openly professed and practised by *Christian* men in all lands; those who believe them to be really spiritual affirming that they are wrought by good spirits; and those who disbelieve them to be the work of spirits at all, playing with them in their unbelief; the leaven of the Sadducee that is in the latter day, equally leading them to reject the Lord when He speaks, and to play with the Serpent when he speaks; for they cannot bring themselves to think that a spirit can speak or act at all!*

Such is the general condition of the baptised.

And that of the world is this: its population is reckoned at 1300 millions, of whom about 800 millions are heathen; 600 millions of these belonging to

* "Whenever these things appeared, it was a sign of approaching doom; it was the sign of a declining age, or of a declining nation. When the Canaanites practised them, the measure of their iniquity was full. When Saul applied to the Witch of Endor, his end was near. When these things prevailed among the Jews, their day was closing. Let us not permit such amongst us, lest it should become a sign to us of declension and doom!"—See a tract, *What is Mesmerism?* &c., Bosworth and Harrison.

the various Asiatic religions ; 160 millions Mohammedan ; 5 millions Jews ; and 335 millions Christian ; so that, of its inhabitants, one fourth only, even in name, have submitted to Christ ; and this fourth presents to the other three-fourths for their contemplation, example, and imitation, the above aspect of the One, Holy, Catholic, and Apostolic Church !

As surely as the Jews of old failed in showing to the world what God had commissioned them to manifest concerning Himself and His statutes and ordinances, that all nations might join themselves to them, to serve and obey Him : so surely has the Christian Church failed to manifest Christ to the rest of mankind, that they might join themselves to it, and serve and obey Him.

For these things were needed : one, that the Church should, as one body, manifest to the world the unity, the holiness, the love, the truth, the purity, and the righteousness of God manifest in flesh ; another, that they should manifest His indwelling Spirit by the word of wisdom, of knowledge, and of prophecy ; and also His power to overcome Satan, disease, and death. But in all these they have failed, and for 1500 years no power, comparatively, has been shown.

The ecclesiastical authorities have failed in their mission to witness for Christ and to bless men ; so have also the civil governments. A few years ago Donoso Cortes, in the Spanish Senate, endeavoured to bring out the true theory of government ; and his speech attracted the attention of all Europe. He drew a parallel between the religious and political opinions of men, and showed that there was a strong analogy between them. He divided them into four classes, and he

attempted to demonstrate the relationship which the political held to the religious, as follows :—

RELIGIOUS.

Those who believe that there is a God ; that He is a person ; that He is everywhere present ; that He reigns ; and that He governs.

I.

POLITICAL.

Those who believe that there should be a king ; a person ; everywhere present (as it were) by his officers ; who reigns ; and who governs : the autocrat.

II.

Those who believe that there is a God ; that He is a person ; that He reigns ; but does not govern all things, but leaves the things He has made to the government of the laws of nature, &c.

Those who believe that there should be a king ; a person ; who should reign ; but not govern ; but that the government should be by the ministers of the country : the constitution-
alist.

III.

Those who believe that there is a God ; but that He is not a person ; but existing in everything : the pantheist.

Those who believe that there ought to be no king ; no person ; but that rule and government and sovereign authority is in the people : the republican.

IV.

Those who believe that there is no God : the atheist.

Those who believe that there should be no government at all : the socialist.

There was a good deal of truth in what Donoso Cortes thus brought out ; but it came short of the perfect truth, for he himself was not walking in the light of the *Catholic Church*, but of the *Roman* ; consequently his beau-idéal of secular government was analogous to his ideas on ecclesiastical government, namely, a Pope in the Church, an autocrat in the state.

But if he had studied the matter in the light of the Catholic Church, he would have seen that there was another and a better form than the best of those he mentioned, viz. :—

RELIGIOUS.

Those who believe that there is a God ; that in the Godhead there are three persons, the Father, the Son, and the Holy Spirit ; the Father indeed a person, with will supreme ; everywhere present ; reigning, ruling, governing all things ; but who, at the same time, never does anything without taking counsel with Him who is the Wisdom of God, His Son Jesus Christ ; who knows all men, their state, their wants ; and as Almighty God our heavenly Father never does anything without taking counsel with the Son, so in all His government of the creatures He hearkens to the voice of His Spirit, making known to Him the wants, the groanings, the miseries of the lowest of His subjects, and also to the voice of those subjects themselves when they present their petitions unto Him ; and who *forces* no man's *will* ; while He punishes the transgressors of His laws.

POLITICAL.

Those who believe that there should be a king, whose will should be supreme ; who is everywhere present by his officers ; and who governs, as well as reigns ; whose ministers, by whom he governs, are *his* ministers, not the people's ; but who, at the same time, never does, or can do, anything in the kingdom without taking counsel with his counsellors, his peers yet his subordinates ; and also with his commons, the representatives and voice of his subjects ; who also has an ear ever open to the feeblest cry that comes to him from the lowest and meanest of his subjects, and a heart to discern their wants, even when unexpressed.

This was the true theory of human government, for it was the nearest imitation to the Divine government. This is what Donoso Cortes was groping for, but could

not find. The Churches, properly constructed, were the original model of it. The bishop, ruling indeed, but hearkening to the counsel of his presbyters, and to the voice of his people in the deacons, and having an open ear to the cry of each individual in the Church. In the kingdoms of the world, the nearest approach to this perfect constitution which men have ever seen, has been, perhaps, in England. The king the secular bishop of his people; the peers his presbyters; his deacons the House of Commons. The king's will ruling; yet controlled and influenced by these his counsellors, and by the voice of his people; they not able to force his will, nor he theirs. They counselling and petitioning that such and such things might be; and he answering, if he approved: "*Le roi le veut.*" And, moreover, there were sitting in the council of the elders of the realm, the prelates of the Church, that they might give the light of the Church upon all points; so that the counsel given might be accordant with the principles of the Christian religion; and each evening before they proceeded to their deliberations, both peers and commons knelt down and asked God, in the name of Jesus Christ, who is that eternal wisdom by whom only princes rule, and counsellors counsel wisely and well, that He would give them how to counsel the king aright.

The theory was the most perfect ever instituted among the nations, for it was the nearest resemblance to God's rule. True, the practical result ever came short of the abstract idea; still there has been in England more perfect rule, combined with more perfect liberty, than in any other kingdom. Other nations tried to imitate it; but they had not the ingredients. The powerful and

independent Peers and Commons were wanting; and autocrats, or modern constitutionalist monarchies, or republics, could not do for their countries what the English form of Government had done for England.

But even this small approach to the form of good government upon earth is fast disappearing before the advancing waves of that democracy, which in every nation has compelled men to seek the protection of the military despot, and to prefer the rule of one man's will to the anarchy and oppression which result from the unruly and uncertain, as well as unjust, will of the multitude. In the first days of the present generation, it was "the King's Government," "the King's Ministers," that were spoken of by every one; and men like Chatham and Pitt bent before their sovereign, and addressed him in such reverent language as would now be reckoned strange and censurable. A few years passed over; the spirit of the last days had come in; and the prime minister of the day did not speak of "the King's Government," but of "My Government!" A few more years, and the prime minister, although occasionally acknowledging the ministers to be the servants of the Queen, now speaks in the House of Parliament, as if they were "the People's Government," "the People's Ministers;" and the daily press declares that they are not the king's ministers, but the people's—not his servants, but theirs who pay them, and who dictate to them and to the king; so that it is no more "Le Roi" (for he can no more say he has a will), but "Le Peuple le veut." And their representatives have clamoured, and at length prevailed, against the wiser counsel of the peers, to make manifest their sin against Christ, by rendering void the prayer that was daily offered for

wisdom in the name of Jesus, by admitting those to take their places in the Parliament who deny His name.

The best thing that was upon the earth of earthly rule is failing; and the lying cry has come up from every side, "Power is from beneath; power is from the people;" "Wisdom comes not from God to kings, and through counsellors, but from the people."

All the nations are discontented; and the growing weight of debt, and consequent taxation, will render them so still more and more. For the more they withhold their tithes and offerings, the more, as was said by Augustine of old, does "the *indictio fisci*," the tax-gatherer's schedule, "increase." All forms of earthly legislation and expedience have been tried, and have failed to remedy the evils of humanity, and the inequalities of condition in overflowing wealth and desperate misery. The cry of the oppressed labourer and artisan, and of the poor lost creatures of all ages, "enters into the ears of the Lord," as St. James said, "in the last days" it would; and fraud and wrong are so rife, that no man knows whom he can trust, or who will betray him next. Jas. v.

Yes, the earthly governments have failed as much as the Church has failed. Notwithstanding all the good both have prevailed to work, and all the evil they have repressed, still the cry of the nations is, from one end of the earth to the other, "Give us a good government—give us good priests;" "Give us good rulers, and good ministers of religion." Then God will answer them,—to every man according to his ways. To those who kneel down before Him, as Daniel did, *confessing* Dan. ix their sins, that *they* have sinned in all the relationships and ordinances of life, as well as their princes, and

rulers, and priests, and that they have brought all this evil on themselves by their departure from God and from His way, there shall come deliverance, and a place in the kingdom, where there shall indeed be good rulers and good priests ; He will answer their cry by sending Him who will come with His saints, and establish good government in the earth.

Ps. lxxii.

Jas. v. 9.

2 Pet. ii. 10.

2 Thess. ii.
11.

But to the others, who *confess* not, but who *accuse* ; who "*grudge*," and who "speak evil of dignities ;" who seek not God to raise up good rulers and good priests for them ; but who, laying all the blame of what is evil upon their rulers, in the pride and rebellion of their hearts cast down those they have, and choose their own ; to such the answer to their cry will be, "Antichrist," and "the false Prophet ;" and they will follow them, and will say, "Here are the two things we have demanded ;" for "God shall send them strong delusion that they should believe a lie." And why will God do this ? Because they would not receive the truth when It was presented to them.

It is because this danger is impending, because the Deceiver is about to be let loose upon the earth, that God has commenced His work concerning which we speak.

Once more ere the Dispensation ceases, and ere the impending judgments burst upon the earth, the Lord restores His true means, His old way of unity and truth, the ordinances of His house ; and He will prove His people whether they will yield to these or not. It was written of old, "The Lord will not cast off His people, neither will He forsake His inheritance. But judgment shall return unto righteousness, and all the upright in heart shall follow it."

Ps. xciv. 14.

We have given an outline of Babylon's confusion,—confusion in worship, in government, in doctrine, in sacrament, in order, in discipline, in everything. The Church is one vast mass of confusion, and disorder, and strife.

Let us now look at the contrast the Word of God presents to our eyes. He has come to our help, and all this is healed. The Woman is seen; but it is no more the Harlot of Babylon, the Mother of confusion, but “the Woman clothed with the sun, and the moon under Rev. xii. her feet, and on her head a crown of twelve stars;” the Church clothed with light, guided by apostles, and walking in the ordinances of heaven; the mother of “the man-child who is to rule the nations,” that body of men, the children of God, who are about to be caught up to rule and reign with Christ.

We have already given a sketch of the various steps whereby this work, of which we now speak, has taken form and order. Let us recapitulate them.

The Lord began by putting it into the hearts of His people to study the Prophetic Scriptures, and by that means gave them to see the long-obsured truth concerning the coming and kingdom of Jesus Christ, and that the time of it drew near. This led to the perception of the unprepared condition of the Church to meet her coming Lord. Then men were stirred up to pray, not knowing perfectly what they were asking for, for the restoration of the manifested presence of the Holy Ghost, and the promised Latter Rain, which is to ripen the corn before the harvest. The answer was, that the Spirit began again to speak in tongues and prophecy, as in days of old. The people thus speaking in the Spirit were made, still not knowing what they were asking

for, to call for "a body," a united body; and for apostles, and to declare that the Lord could not work except in and by a body. And then the Lord designated men for the apostolic office, and in the manifested power of the Holy Spirit made these men do apostolic acts, such as ordaining, &c.; and, giving them the gifts of apostles in wisdom and knowledge, set them in the body. He also gave the other ministries of prophet, evangelist, and pastor; showing to the apostles at the same time, by means of the light of prophecy upon the types and symbols of the Old Testament, especially upon those of the tabernacle in the wilderness, as the true type of the Christian Church in the present dispensation, the right form and order of the Church itself, and of all its worship and service. And thus all things are in progress to be restored, and put into their proper places.*

It is not to be supposed that all these things were brought out and set in order without much difficulty and many struggles. The Lord had many lessons to teach His Church, and the painful experiences we have gone through were necessary, not only for ourselves, but for the whole Church. For see what men are doing now, not knowing what they are doing, as we did not when this work began; everywhere in these and other lands, perhaps soon to be followed by all Christian people, men are, with bended knees and uplifted hands, urging the Almighty to send down the Holy Ghost and the latter rain. If the answer comes to their prayers,

* And this is the true sign of apostleship. It is a great mistake to suppose that the designation of certain men as apostles by the Word of prophecy, is the only ground upon which the fact of the restoration of apostles to the Church is made to rest.

they would, without apostles, not know what to do with it. Were the prayers answered according to the desire in every sect, men and women would be found prophesying, not according to the analogy of the Catholic faith, but according to the faith of the sect; and the rendings of the body would be fiercer than ever. And besides this, every false prophet and evil spirit would enter in and increase the confusion. Without apostles and the other proper ministers under them, to discern between good and evil, between true and false spirits, and to rule and guide the spiritual vessels, our experience has taught us that the result must be most disastrous. Therefore has God in mercy made us go through all we have experienced, and brought us safely to the haven, that, having learned the needful wisdom, we may be ready to be a guide and help to others. Rom. xii

The peculiar gift of the apostleship is not that of miracles, of priesthood, or of teaching,—these things others share with apostles,—but their peculiar gift is the wisdom to combine in one all things in the Scripture and in the Church, and to hold them in unity. The symbol of the hand signifies their place in the body; they are the right hand of Jesus, by which He guides the chariot of the Church. They only can hold together in unity the diverse ministries of ruler, and prophet, and evangelist, and pastor, who without them would be like the four horses of a chariot with their bridles off, straining in different directions, as is too plainly seen in all Christendom. In matters of doctrine, it belongs to their office to combine and reconcile, without compromise or neutralisation, the various and apparently conflicting statements in Scripture, which in the absence of apostles have rent the Church in pieces. So also is

it their peculiar gift, in the matter of words of prophecy, to combine those words which are spoken at diverse times and in diverse places, and which at first sight might appear contradictory, and to make an harmonious whole out of them. To make ourselves understood, we shall give an instance of this. Two words in prophecy came the same day, one in London, the other at Oxford, both having reference to the services in the Tabernacle as types of the services in the Christian Church, one of which said: "The way to enter the house and upon the service of God was with a song, and then to offer prayers, supplications, intercessions, and thanksgivings." The other word said: "The way of the Lord for us in entering His house and on His worship, was to kneel down, and to confess, and this to be followed by the word of absolution." When these two words were brought before the ministers, they were perplexed, and they said they were contradictory. When they were brought to the apostle, he at once pointed out that one had reference to the service of the brazen altar in the outer court of the Tabernacle, on which the burnt-offerings were offered, and which was the service preliminary to the priests going into the holy place; and that the other word had reference to the service of the golden altar in the inner and holy place, into which the priests entered with a psalm, on which altar were offered the four ingredients of which

Tim. ii. 1. the incense was compounded, the types of the prayers, supplications, intercessions, and thanksgiving offered in the Christian Church. And it thus appeared that the two words were not only reconcilable, but that it was absolutely necessary to combine them both together, putting each in its proper place, and so the true order

of God's worship would be rightly conducted; the preliminary service being confession and absolution, which is followed by entrance into God's presence with a psalm, after which are offered the prayers of the Church.

The old dislike to apostolic rule which was exhibited in the primitive Church, as appears in the books of the New Testament, we may be sure is still in us all; and a chief difficulty has consisted in the struggle against this latent dislike. We are not different from other men; and nothing has shown more the goodness of God, and the truth of the apostolic gift of wisdom, than in His being able to bring out of all the confusion occasioned by ignorance and wilfulness, the order and beauty of His house, which He has again established.

Let us now give some account of the result of the Lord's proceedings with us:—

The principal points of dispute that have rent the Church are—the order and way of Church Government, the order of Worship, the Sacraments, and, lastly, Doctrine, especially that of Justification. In the restoration which has been effected by God, we find these things set right; that which was deficient supplied; that which was wrongly added removed; that which was cut off renewed; that which was confused put in right form and place and order; that which was held in opposition reconciled. Not that we would be understood as asserting that these things are fully accomplished, or that we have attained to perfection;—far from it. Doubtless there yet remains much to be done, for “the sins of many generations lie sore upon us,” and the accumulated evils produced by them are not to be remedied in a day.

But let us state, as briefly as possible, what we have

attained to; and it will be seen how the hand of God has been with us in accomplishing what has been done in regard to the points which have so rent the Church; and how one step in the progress of this work of God has led on to another.

The revival of the word of prophecy and of other gifts in the Church has led to the restoration of the ordinances of Light and Government; and the result of the restoration of these has been the setting in order of Churches, and the recovery of the right forms of worship, and of all things appertaining to the house and service of God.

One of the chief means employed in giving us instruction on the due form and order of God's house and worship, has been by the word of prophecy throwing light upon the symbols and types of the Old Testament, and especially on those of the Tabernacle, in its construction, and in all its ministries, vessels, altars, sacrifices, and services; showing us that the Tabernacle was a type of the Church with its order and services.

One great excuse for the darkness that overspreads Christendom, is the ignorance that exists as to the meaning of the Old Testament Scriptures. No man can understand the New Testament as he ought, unless he study and understand the Old. *Vetere Testamento Novum latet; Novo Testamento Vetus patet.* Errors of every description are committed in ignorance, because men neglect the Old Testament. And the ignorance of God's purpose as to the kingdom, and all that appertains to it, has also chiefly proceeded from this neglect. Now, once more, the Lord teaches us all things concerning Christ out of the Law, the Prophets, and the

Psalms; not only concerning Christ personal, but also Christ mystical,—His body, the Church.

Every part of the Old Testament is a type; and all the contents of its books are a series of types of Christ, and of the history of the Christian Church, and these require the teaching of God's Holy Spirit to be understood. When understood, they are found to be an inexhaustible store of instruction in all the things of God, a well of wisdom, a "light unto the path, and a lamp to the feet" of His servants.

In order to open the meaning of these types, the gift of prophecy and the ministry of the prophet are absolutely needed in the Church. When that ministry is quenched, darkness on the meaning of the types and symbols necessarily ensues. And it is chiefly because of the absence of the light of prophecy that we find such blundering and frivolities in the writings of the Fathers, in their endeavours to interpret these portions of Scripture, as well as in the works of all modern commentators. And if we now, in the Churches which God has instructed in these last days, can say without lying, We "understand more than the ancients," it is Ps. cxix. 100. not because of any wisdom of our own, but because God has restored, in prophets and apostles, the ordinances of light and wisdom.

Among the typical portions of the Old Testament there is one that attracts attention more than any other, and that is the description of the Tabernacle of Moses, with all its furniture and services.

It must strike every observant reader of the Holy Scriptures, that while the history of the creation of the world is contained in two chapters, and only once Gen. 1. 2. stated, the description of the Tabernacle takes up

many chapters, and is four times repeated with the most scrupulous minuteness; thus testifying that the things typified by the Tabernacle must, in the eyes of God, be of infinitely more importance than even the creation of the world itself. It is when we comprehend the antitype, that we comprehend also the importance of the type.

A tabernacle is a place to dwell in; and the Tabernacle of Moses was a type of the dwelling-place of God, even a type of Christ, and His body the Church. Col. ii. 9. "In Him dwelleth all the fulness of the Godhead John ii. 19, 21. bodily;" "destroy this temple, and in three days I will raise it up: . . . but He spake of the temple of His Rev. xxi. 22. body;" "I saw no temple therein: but God and the 1 Cor. iii. 16. Lamb are the temple thereof;" "ye are the temple Eph. ii. 22. of God;" "an habitation of God through the Spirit;" Rev. xxi. 3. "and the tabernacle of God shall be with men, and He shall dwell with them." The Tabernacle in the wilderness was a type of the Church during its passage through this wilderness world in the present dispensation; the Temple was a type of the Church when finally completed and established in the kingdom in the world about to come.

The Tabernacle and the Temple were not only places for God to dwell in, but also wherein He was to be worshipped, according to a certain form and order.

Moses was commanded to make the Tabernacle after the pattern of things he saw in the mount. The Church is the image of those things: both the representation of what Christ is doing, and the means whereby He carries out on earth what He is doing in heaven for us. The Tabernacle was a type of those things;

the Church is the antitype of what the Tabernacle typified.

No longer are Christ and His offices typified to us by boards, and pillars, and curtains, and bullocks, and lambs, and goats; but He and His offices are imaged to us by living men, who, in the power of the Holy Ghost, and according to a definite and appointed order prefigured to us by the rites of the Tabernacle, are doing on the earth the very things Christ is doing for us in the heavens.

Understanding this, we at once see the importance of knowing the true meaning of the Tabernacle, not only as a whole, and as generally a type of the Church, but also as to every part of it, even to its minutest details. It, the type of the dwelling-place of the Most High, and the place of His worship! We, the Church, the antitype of it, the reality of it! How awful is the thought! How anxious should we be to examine, first the type in every part, and then the antitype, to see whether we, the Church, are answering to that type in every part. The Tabernacle and its furniture were Heb. ix. the shadows of good things to come; we, the Church, are the substance of them. Does the substance answer to the shadow? If not, the error must be serious indeed.

It has been by opening to us the true meaning of all parts of the Tabernacle, that God has given us to see and feel how far the Church had departed from His ways; and also has enabled us to set things right, so far as they have been set right.

And, having thus restored the true form of His Church, and of all the services thereof, He sets the churches thus formed as a model and a pattern to all the

churches of Christendom, that they may be reformed according to that model.

Zech. v. 2-4.
Luke xvi.

It is the measure of His Tabernacle ; and it shall measure and cut off every Church that will not conform itself to it. It shall enter into the house* of the thief who has robbed God, and taken away from His Word, and from Him, the things that were His due in His worship, and the means of sustaining that worship ; and also into the house of those that have added to His institutions, and sworn falsely by His name that their additions were the ways of God ; those who refuse His true rule, and those who usurp and claim, falsely, rule in His name ; those that worship the host of heaven (the saints) upon the house-tops ; and those

Isa. xxxiv. 8 ;
xlviii. 1.

Zeph. i. 5, 6.

who swear by the Lord, and that swear by Malcham (the king). It is terrible to think of, whether we look at Greek, Roman, or Protestant, and see how they all exceed or come short of that true measure of the house of God.

We have said that the old order was restored : for the universal Church, apostles to rule the whole ; prophets, through whom God gives light upon His Word, and in questions of difficulty ; evangelists, to proclaim the *kingdom*, and to gather unto apostles those who seek to be made ready for it ; and pastors and teachers to prepare the gathered as the body of Christ for that kingdom, to the throne of which they are called : and for the particular churches, angels to preside and oversee ; with an ordained presbytery to counsel them, and to assist in their oversight of the churches, both of priests and people ; and priests of every grade to help them in the tending of the flocks committed to their

* A house is the symbol of a church.

charge; and with the deaconship restored to all its functions, preaching indeed the Gospel, and attending as ministers at the altar of God, but also, and chiefly, collecting and managing the offerings of the people, and caring for them in all their wants, distresses, and afflictions, leaving none to perish or to pine away, unpitied, unheeded, or alone. Oh! if the nations of Christendom had but preserved the Lord's order in His Churches, and the deaconship in its integrity, and brought their tithes and offerings to His house, how different would be the condition of the lost, the ruined, the despairing, desperate, and dying myriads in our streets and alleys!

The churches constituted under the angels and ministers are limited to reasonable bounds, so that the angel, priests, and deacons can know the personal condition of each member of the flocks; and the angels are not independent and disunited, neither do they presume to take upon themselves to anathematise one another, nor does one take authority over the rest; but they are held together in the right hand of Jesus, namely, His apostleship; and receive unity and truth from, and through it, the appointed ordinance of God for that very end; while the priests and people receive unity and truth through their angels, the appointed ordinance of God to them; these two separate orders of ministries, in the universal and the particular Churches, being symbolised by the cherubim and the seraphim, and forming the covering of the wings of the Almighty, by which He shields His Church, and in whom the true order of Church government is restored.

God changeth not. In all times He rideth upon the cherubim; by them He draws near to men, and men

draw near to Him. And whether by them seen at the
 Gen. iii. 24. gate of Eden ; by the typical form of them in the Taber-
 Ezek. i. nacle and in the Temple ; by the vision of them in
 Rev. iv. 7. Ezekiel ; or the living image and reality of them in the
 Eph. iv. 11. Church, viz., the four ministries of Christ,—it is from
 between them He speaks to men, and by them men, in
 their public services, worship and speak to Him.

Nothing has witnessed more to the early departure
 from the ways of God in the Church, than the ignorance
 that has prevailed as to the true signification of the
 cherubim ; such as the various attempts to interpret
 them arbitrarily, as signifying the four Evangelists,
 Matthew, Mark, Luke, and John ; or that they repre-
 sent only angelic beings ; or that they are symbolic of
 attributes of God ; or of the four elements of creation.
 Now, whatever partial truth there may be in any of
 these several applications, what concerns man and the
 Church is that the cherubim, in the Tabernacle and the
 Temple, in the vision of Ezekiel, and in the four living
 creatures in the throne, as shown in Revelation, are not
 primarily symbolic of angelic beings, or of abstract
 attributes, or of bygone evangelists, but of the four
 ministries, as exhibited in living men, the symbols and
 channels of Christ's presence and, of Christ's grace to
 us ; viz., the lion, the symbol of the ministry of rule—
 the apostleship ; the eagle, the symbol of the ministry
 of the prophet, because it soars up into the light, and
 gazes into the depths of heaven ; the man, the symbol
 of the evangelist ministry, which speaks to man as his
 fellow, and leaving higher mysteries to be taught by
 others, addresses his reason and his understanding,
 speaking the first elements of truth ; and the ox, the
 symbol of the pastorship, that ministry which daily

treads out the corn of the Word of God for the people, ^{1 Cor. ix. 9.} patiently going its daily rounds among them. Such is the true meaning of the cherubim. That they are ministries fulfilled by men is clear from this, that they join in the song of the redeemed from every kindred, and tongue, and people, and nation, and lead the worship of the Church, and are *in the midst of* the throne, where no ^{Rev. iv. 6.} angel can be, and are among the kings and priests who shall reign upon the earth.

The mystery of the seraphim differs from these; they symbolise the ministry of the angels of the particular Churches. Without losing sight of the ministry of the holy angels, we can say, in reference to the ministers of ^{Isa. vi.} Christ, "Under the shadow of Thy wings do we take ^{Ps. lvi. 1.} our refuge;" and, "God will cover us with His feathers, ^{Ps. xci. 4.} and under His wings (those of the cherubim and the ^{Matt. xxiii} seraphim) shall we trust;" and so shall we be kept ^{37.} from the snare of the fowler which is about to be set for all them that dwell on the face of the earth; and from the noisome pestilence, from the lies of the Beast and the false Prophet already so often spoken of in these pages.

Many parties in the Church, when told that they have fallen into error, endeavour to reply by saying it is impossible, for has not Christ promised "to be with His Church unto the end of the age," and that "He would send His Holy Spirit to be present with her to guide her into all truth," and that "the gates of Hades should not prevail against her?" Doubtless the Lord has been faithful to His promise and to His word; but let it be remembered what we said on pages 29, 30, that in everything done in the Church the Lord works by means of some thing or some person that symbolises

what He is doing. Whatever measure of ministration of the cherubim has been retained in the Church, by that has Christ in that measure been present with her; but whatever of the ministries has been lacking, necessarily by so much His presence for guiding has been lacking also. If apostles have not been present with His Church, neither has Christ's presence as Apostle been with her; if prophets have been wanting, so has His presence as Prophet. She cannot have the presence of her Lord in any specific manner, without those ministers who are the symbols of Him in that specific office. As she cannot have the presence of His body and His blood without the bread and without the cup, and as she cannot have His presence as Bishop and as Priest without a bishop and a priest, no more can she have His presence as Apostle and Prophet without these ordinances. How strange it is, that men will maintain what is at variance equally with common sense and with what is plainly revealed! In as far as the Church has forfeited any of the ministries, which are symbolised by the hands and feet and other members of a man's body, is her condition analogous to that of a family, the head and master of which continues indeed to be present with them, but who, being deprived of some of his principal members, cannot be of the same service to them and minister to their help and blessing as before he was so maimed. So it is with the family of our blessed Lord, the Church. He was present, He is present, and He will be present with her to the end of the age, according to His most true promise. He was present with her at the beginning in the fulness of all His ministries; but she first lost the apostleship, His guiding right hand, and then prophets, who are as the eyes to His mystical

body; and then she boasted falsely, that she had His presence as perfectly as ever. Truly, He has been with her in every ordinance she has retained,—in bishop, and in priest, and in sacraments; but she has not had His presence in the ordinances that have been lacking, and which are exactly those that would have kept her from error and division. The blessed Spirit of truth has indeed been with her, but He could not guide her into all truth, when the ministries for guiding into truth were absent, and His gifts quenched. So the gates of Hades cannot prevail against her, for the ordinances of life, the Word and the Sacraments, have been with her, and preserved her from death; but to the translation she has not attained, for the ministries that would have brought her to that have not been present for Christ to work by.

But again the lacking members of the body reappear; and now that He has once more begun to work through them, He will not cease till He has accomplished His purpose of bringing His Church to the resurrection and translation, the Church's blessed hope.

Intimately connected with this subject of Church government is that of Tithes as a provision for the priesthood.

It has pleased God to devise a way whereby His priests shall be provided for through man, and yet be indebted to no man, nor be dependent on any; and that is, by retaining to Himself, when He gave the earth to man, the tenth of its produce, and bestowing that tenth upon His ministers, that they might serve Him without hindrance. Tithes did not come in by the law of Moses. There are certain things that were instituted from the beginning that came not in by the Law, and

Gen. ii. 3; did not go out with the Law; among these are the
 xiv. 20; keeping of the seventh day, and tithes. Abraham and
 xxviii. 22. Jacob did not invent the payment of tithes, but knew
 they were God's portion. Both the keeping of the
 seventh day as the Lord's day, and the paying of a tenth
 to the Lord, are signs that men are believing in and
 looking for the coming kingdom,—the seventh day
 pointing forwards to the millennial rest, and the pay-
 ment of the tenth of their substance being the acknow-
 ledgment that the Lord is King of all the earth, as shall
 be manifested in that day, and is also the recognition
 Heb. vii. of the Melchisedec Priesthood of Christ. These are
 the two things which the spirit of the Last Days has
 specially assailed. "Abolish the seventh day, and turn
 the week into a decade, or keep no day at all; and abolish
 tithes,"—is the cry of the spirit of rebellion against the
 Lord.

The seventh day is the Lord's, and the tithes are
 the Lord's; and in the restoration which He has
 effected, He has shown us that the way of provision
 for the clergy is by every one bringing the tithe of his
 income, however obtained, and not that derived from
 land only, as an offering to Him. And this should not
 be enforced by a law, or paid openly, so that any should
 know what another offers; but deposited at the church
 door, so that it shall remain entirely a matter of con-
 science between each man and God. And the funds
 thus collected are distributed, not arbitrarily, but ac-
 cording to fixed rules, by the angels and deacons under
 the direction of the apostles. And thus the priests
 of every grade, freed from all dependence upon the
 favour of princes, the endowments of the wealthy, or
 the caprice of the people, are provided for by the

Lord from *His* portion, which none have any right to withhold from Him.

The tithes are not for the provision of the poor of the flock; the congregation provide for them by weekly offerings, made also at the church door; so that no man shall see what any other brings, and thus the left hand knows not what the right hand doeth. The funds so collected are distributed by the deacons, so that the poor are saved from the necessity of cringing to any one, and receive also their help from the Lord.

We have used the word "Priest;" and it is needful in these days of evil to vindicate the use of that appellation, for in Protestant countries the office has come to be well-nigh altogether denied. "There is no priesthood in the Christian Church," is a common assertion. But this will not stand examination. If there be no priesthood in the Church, then the Lord cannot act in it as a priest, according to the principle already laid down, that He does not act in any capacity except through a man representing Him in it. But the Lord *is* a Priest, and acts in the Church as such, both from God to the people, and from the people towards God; therefore there are priests in the Christian Church, through whom He fulfils His priesthood. The Lord Jesus Christ, as Head of His body, the Church, does all that is truly done in it by the Holy Ghost. He is the Priest after the order of Melchisedec; and He offers in and by His Church continual worship and sacrifice to God. Whatever is done by the Church, or by individuals in it, towards God, is a priestly act, is a sacrifice, and sacrifices are offered by priests. Sacrifice is not limited to the shedding of blood. Jesus Christ offered Himself as a Sacrifice all His life, "an Eph. v. 2.

offering and a sacrifice to God of a sweet-smelling savour," as well as the bleeding sacrifice on the cross.

1 Pet. ii. 9. "Ye are," St. Peter says, "a royal priesthood," *i.e.*, of the order of Melchisedec, because ye are one with

1 Pet. ii. 5. Christ, "to offer up spiritual sacrifices acceptable to God by Jesus Christ." Whatsoever ye do, therefore, is a sacrifice (*θυσία*) offered in the spirit to God. If a man offers praise to God, it is a sacrifice, the fruit of his lips; if he offers himself, it is a sacrifice; and when

Heb. xiii.

Rom. xii.

the congregation meet together to worship God, it is a sacrifice; when the body of the faithful are gathered together in the house of God, and offer to Him themselves, their money, their prayer, their praise, it is a sacrifice to God. But although every baptised man is of the royal priesthood, as will be seen hereafter in the kingdom, yet every baptised man is not ordained and appointed to perform the priestly functions of the public ministry of the house of God; only those called and ordained to that office can legitimately do so. And these men are priests; they offer up to God the sacrifices of the Christian Church; they stand at the altar and minister thereat; they are the living symbols of the presence of Christ as a Priest in His Church; and they perform priestly functions and acts both from Christ, who ministers by them to the people, in ordaining, absolving, blessing, &c., and from the people towards God in prayers and supplications, &c., and especially in consecrating and offering the Holy Eucharist. Why was a deacon, although an ordained minister, never permitted in the Christian Church, from its earliest day, to consecrate the Holy Eucharist, to pronounce the absolution, or the blessing, except that these are priestly acts, and only can be done by a priest, Christ ministering as a Priest by Him?

There is a Christian priesthood, and there is a Christian altar, at which none have a right to eat who serve the Tabernacle (the Jew), or the altar of devils (the heathen), but only those who are of the royal priesthood; and none have a right to minister as priests at that altar, but those who are called of God and ordained thereto. If priesthood depended only upon having bloody sacrifices to offer, how shall we be all priests, as well as kings, in the kingdom after the resurrection?

Heb. xiii. 10.
1 Cor. x. 20.

And as there are a priesthood and an altar, so also there are manifold sacrifices in the services of the Christian Church, each one of which had its type under the Law. The services of the brazen altar, and of the golden altar; the morning and evening sacrifice; the candlestick; the table of shew-bread; the feasts of the Sabbath, of the Passover, of the day of Pentecost, of the day of atonement, of the trumpets, and of tabernacles,—all have their antitypes, their double, in the weekly and daily services of the Church, and in her feasts and fasts, to enter into which would require a volume of itself.

But we must speak on one subject connected with sacrifice, because it has occasioned a wide breach in the Christian Church, and is causing much controversy in both the Church of England and the Episcopalian Church of Scotland, viz., the nature of the sacrifice offered to God in the Holy Eucharist.

Unhappily the sinful perversions and errors on one side, have induced those on the other to deny the truth in this matter altogether. On one hand it is asserted that the sacrifice in the Holy Eucharist is “a repetition, a continuance, a renewal” of the sacrifice offered upon the cross by our Lord Jesus Christ, and, there-

fore, that it is a sin-offering, an expiatory sacrifice; and, on the other hand, it is maintained that in the Eucharist there is no sacrifice to God at all, but only a partaking of the consecrated bread and wine in memory of Christ's death and passion. But the earliest records of the Christian Church show that it was ever held by her, that in the Holy Eucharist there was offered unto God a memorial, a representation of Christ's Passion; and that in presenting unto Him the consecrated symbols of Christ's body and blood, there was a continually renewed representation made to Him of that "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," "once offered upon the cross, *once for all*;" impossible to be ever either repeated, continued, or renewed; the alone atonement for sin; the alone sin-offering; the alone expiation for sin; beside which not all the sufferings of men on the earth, nor the torments of eternity, can expiate sin. Therefore the lifting up of this memorial before God, this mode of bringing before His eyes the precious death of His Son, was reckoned the special sacrifice of the Christian Church. And when Trypho the Jew reproached Justin Martyr that the Church had no sacrifice, "and who ever heard, from the beginning of the world," he said, "that ever any man could come before God without a sacrifice, and you have none;" Justin did not reply, as too many a modern Protestant would, by saying, Christ abolished *all* sacrifices; but he said, "You err; we have a sacrifice. The prophets showed beforehand that God would abolish your bloody sacrifices; and that the Christian Church should, instead thereof, offer to Him the Eucharistical bread and the Eucharistical cup; . . . that bread which our Christ

Liturgy.

Just. Mart.
Dial. c.
Trypho.

hath commanded us to offer in remembrance of His being made flesh for the sake of those who should believe in Him, and on whose account He was made capable of suffering; and that cup which He commanded those that celebrate the Eucharist to offer in memorial of His blood. . . . And God beforehand declares, in Malachi i. 11, that all those who, through his name, offer those sacrifices which Jesus Christ commanded to be offered by Christians in every part of the world, in the sacrament of bread and wine, are acceptable to Him. But your (the Jews') offerings, and the offering of your priests, He despiseth."

The denial of this primitive tradition, or the perverting it into the figment of an expiatory sacrifice, proceeds from not keeping in mind that whatever our Lord is doing in heaven, absolutely and personally, He is also doing on earth, by means of His Church, symbolically, though spiritually and really. In heaven He appears not as the Lamb *being* slain, not dying, not hanging upon a cross, but as the Lamb (ὡς ἐσφαγμένον) "that had been slain;" ever appearing before God for us, and presenting to Him that body once slain, but now alive for evermore; and that blood, not being shed, but which was shed once for all, in continual memorial to God on our behalf. It is an utter denial of the symbol of the day of atonement to say, that when the high priest is gone within the veil the victim is being slain, or that its blood is being continually shed instead of being carried within the veil and sprinkled before the mercy-seat. So on earth in His Church, where what is transacted is the image to us of what is doing in heaven, Christ is not offering a repetition, a continuance, a renewal of the sacrifice on the cross, Lev. xvi.

but the bread and wine, over which the words have been pronounced, "This is My body ; this is My blood," and which so have become before God, and to us, the sacramental body and blood of Christ, of the Lamb, once slain, but now filled with life and power for evermore. The Church does on earth, in His name, the spiritual double of what He is doing in heaven, presenting the memorial of His passion to God His Father ; and then receiving from Him that which we offer, "we
Ignatius. partake of the altar ;" we eat that flesh, and drink that blood of Jesus Christ, "unto remission of sin and unto eternal life ;" showing forth in the whole transaction the Lord's death in the eyes of God, of angels, and of men, "until He come."

And as long as this sacrifice is offered unto God on the earth, so long will His judgments be stayed ; and when the daily sacrifice is made to cease, and the abomination that maketh desolate is set up instead, then will that wrath come forth which is stayed as long as the representation and memorial of the sacrifice of Christ is held up in intercession for man before his justly-offended Maker. Little do the Protestant Churches know the mischief they have done by abolishing this important portion of the Eucharistical service ; and little do they think how much the Church and the world owe to the preservation of the offering of the sacrifice in the Greek and Roman Churches ; for, however much these Churches have perverted and obscured the true meaning of it, they could not alter its real character in the sight of God. On the other hand, little do the Roman Catholics know the mischief they have done by their false teaching concerning this rite to their people ; causing them to return to bondage,

and to the offering an expiatory sacrifice for sin; covering, thereby, the altar with lamentations, and beating of the breast, and tears; instead of the *Eucharistic* sacrifice, the thankful memorial of "one sacrifice for sin done for ever," through which the forgiveness of all sin comes upon them continually, and through which they have a good conscience in drawing near to God, and are "perfected for ever."

Heb. x. 10,
14, 22.

And not only is it a most important point, that the symbols of the saving passion of Christ, after having been lifted up before God at the consecration of the holy elements, should be laid on His altar as a memorial before Him, and then distributed for the communion of the faithful; but it is also right that a portion reserved should be always there, on that altar, pleading ever eloquently, though silently with God; for which end, at each public service of intercession in the Church they should be specially presented before Him; and means would thus exist for occasional communion at proper times throughout the week, and for sending the sacrament, by the hands of the ministers, to the sick and the infirm. Therefore, if it be right to have the holy symbols always on the altar before God, then, to prevent desecration of them when no one remains in the church, it is needful that some receptacle to cover them be placed on the altar, whether such receptacle be called a tabernacle, or by any other name. This the Roman Catholics have preserved, but, as they deprive their communicants of one necessary half of the Holy Sacrament, so do they, in their reservation, and the conservation of it on the altar, take away from before the eyes of God the (we will not say most important) all-important symbol of the pardon-speaking blood, crying

Heb. xii. to heaven for better things than that of Abel. The
 Luke xxii. 19. body which was given for us, and offered for us, is
 Heb. x. 10. indeed there, but the precious "blood of the New Testa-
 Matt. xxvi. ment, which was shed for many for the remission of
 28. sins," and "without which there is no remission," is
 Heb. ix. 22. withdrawn, both from the tabernacle, and from the
 communion of the Church, and withheld from the sick
 and the dying. But no wonder they take away that
 which principally symbolises a sin-offering completed,
 when they are for ever immolating and offering a new
 sin-offering.

While upon this subject of the oblation of the sym-
 bols of the Passion, we think it right, not for the pur-
 pose of controversy, but to remove all stumbling-blocks,
 to observe, that the falsehood of transubstantiation has
 no place here. With the Church of old we believe and
 say, "The Eucharist consists of two parts; one ter-
 restrial, the other celestial." "The material of bread
 remains in the element consecrated by the Word of
 God." "The mystic symbols depart not from their
 own nature; they remain in their former substance."
 "After the consecration, the natural substance of the
 elements remains." And with Pope Gelasius, "The
 sacraments which we take of the body and blood of
 Christ are a Divine thing, by reason of which, and by
 means of the same, we are made partakers of the
 Divine nature; and yet the substance of the bread
 and wine does not cease to be." And with the same
 Pope we say: "The dismemberment of the sacrament
 (by not receiving of the cup) is a huge sacrilege."
 While, unhappily, one division of the Church says
 "there is no bread, and there is no wine," and the
 other, "there is no body, and no blood," we, with the

Church in all generations, hold that there are two parts in a sacrament, the outward and visible sign, and the inward and spiritual reality ; and that, in the sacrament of the Holy Eucharist, the bread and wine are the outward part or sign, and that the inward part, or the things signified, are the body and blood of the Lord.*

We find throughout the Church contentions as to the various oblations that ought to be made to God in this service. In the ritual as now set in order all these are found, each in its proper place:—*1st*, The offering of our substance to the service of God, by depositing at the proper place appointed, named as of old the table of prothesis, the tithes and offerings, and the bread and wine intended to be used in the Holy Sacrament. *2nd*, The oblation of ourselves, body, soul, and spirit, to God, when the bread and wine are placed on the altar to be consecrated, to become to us the body and blood of the Lord ; in order that we also, by partaking of the same, may be consecrated to the service of God ; and this accompanied with the prayer of offertory. *3rd*, The oblation of praise and thanksgiving in the preface, according to the ecclesiastical season. *4th*, The oblation of the holy body and blood, after the words of consecration. And *lastly*, A renewed dedication of ourselves, in the post-communion prayer, after having received the Holy Communion, accompanied

* The great cause of much of the mischievous discussions and divisions that have taken place in the Church on this sacred and awful subject, has been the attempt made to define and explain this mystery—the *quo modo*—instead of being content to state it as a fact, as our Lord Himself and His Apostles did. And these attempts, on the one hand, to define a mystery that cannot be defined, have led, on the other, to the rejection of mystery altogether.

with a prayer that we may walk worthy of what we have received.

In every other liturgy in Christendom the Eucharistic service is confused and curtailed, or erroneous matter has been added ; but the service is now put in proper order ; that which in the lapse of ages has been left out is restored ; that which has been erroneously added has been removed.

While treating of priesthood and its various functions, we may notice that the proper vestments wherein to officiate in the Lord's house have ever been one of the points of contention and strife.

Save in a few of the smaller sects, the whole Church agrees that some vestment is fitting, and that it is not decent for men to minister in the house of God in their ordinary clothes. With the exception of the Presbyterians, who have adopted the black Geneva gown, and who have also done away with the altar, also excepting others who use the doctor's black gown for preaching (forgetting that preaching is also a ministry for Christ), the Church has always rightly decided that white is the proper colour of the garment of the ministers of Christ. But the Church of England has, in her opposition to Rome, discarded the Alb of the Catholic Church, and adopted the deacon's surplice for priests ; making no distinction between the vestment of the priest and of the deacon. The Greek and Roman Churches retain the old alb and girdle, and cope, and chasuble, and stole for the priests, although they differ somewhat in the form of them. In the restoration of order in the Lord's house, as vestments form no intrinsic part of worship, being only a matter of propriety, there has been no special light given as to what their form should be ;

there was therefore but one course to adopt, which was to take such as have been handed down as in use in the Catholic Church, appointing to each ministry its proper dress: to the deacon his surplice, to the priest his alb, to the ruler his cope (the sign of rule), to the priest officiating at the Eucharist the chasuble, and to each minister the stole (the symbol of subjection to Christ), of the colour indicating the order of ministry to which he appertains. It is not only unbefitting the dignity and reverence of God's house and service to minister before Him in everyday garments, but, besides, this would be out of keeping with the other symbolical things in the service of that house. As it would not be right, without some light from the Lord, to invent any new dresses, those already in use in the Church had to be continued, each symbolising the place and office of the diverse ministers, the practice being especially retained, that every man who ministers before God shall be clothed in a white garment, as a sign that men do not stand before Him in their own righteousness, but in the righteousness of Jesus Christ, covered by which alone can they appear in His presence.

This leads us to another point, that of symbolism, as used in the worship of Almighty God, but which is repudiated by one part of the Church altogether, and by another is carried to an exaggerated and inconvenient extent, and frequently confounded with what is sacramental, and even alleged to be so. But the Symbolic is not necessarily the Sacramental; for though there Durandus. cannot be a Sacrament without a symbol, there may be a symbol without anything sacramental. A symbol is a sign, but a mere symbol conveys no spiritual grace. A symbol is simply a means of expressing, silently and

shortly, that which would require a long time and many words to express in language. A shipwrecked man on a raft who sees a sail approaching waves a white cloth, and that little act tells to those on board all the history of his misfortune, and all he stands in need of. And though some profess to abjure symbolism, they really do use it,—they *kneel* to express God's sovereignty and their abasement; they *stand* to praise, because He has lifted them up; they put on a white robe as ministers of Christ, or a black one as grave and learned teachers. Indeed, everything that is done in the Church is symbolical, and symbolically expresses certain things proceeding from God to us, or from us to God. The Church, therefore, has liberty to continue the use of such things as were given from God Himself from ancient days as symbols to be used in His worship, and which have never been forbidden by Him. Therefore are her priests clothed in white, to express that they appear in the righteousness of Christ, and are covered by it. Lights are used to express in continual, though silent, language to God and man, that Jesus Christ alone is the light of men, and the Author and Giver of all light in the Church. Incense is burned to express that we trust in Christ's intercession alone for acceptance of all our services;* and also our faith that the Holy Ghost is "making intercession for us with groanings which cannot be uttered." These are not the essentials of worship, but the fitting accompaniments of it. The Church lays hold of all creation, and brings it into her

Rom viii. 26.
Heb. vii. 25.

* Nothing can more profane or militate against the real intent and meaning of the use of incense, than the practice of incensing men, as is done in some parts of the Church. Its proper object is God only.

service to express her heart to God. She multiplies her symbols to help her to pour out her thoughts to God by them, as well as by word, of all He is, and all He is doing for her. No doubt, in this as in everything else, there is danger of men being content with the symbol without the reality, with the outward without the inward; just as they abuse doctrine by being content with the intellectual without the spiritual apprehension of it. But what will man not abuse? We must not follow the example of the Reformers, who blotted out and discontinued many of the most important practices of the Church, because men had abused them; or of those who would blot out "justification by faith," because men abuse it.*

In setting in order particular churches with all their ministries, great assistance was given by the word of prophecy opening the meaning of the symbol of the candlestick in the Tabernacle, with its seven branches, its knops, flowers, lamps, &c.,—so, in setting in order the liturgy and all the services of the house of God, there was also much light given from the sacrifices of the brazen altar in the court of the Tabernacle, of the golden altar of incense in the holy place, and the table of shew-bread in the same. By these it was shown that before the Church enters upon the service of God, in offering up her supplications, prayers, intercessions, and thanksgivings, she must commence by confession of her sin, and receive the ministration of the word of

* It is a common argument against the use of symbols in the worship of God, especially lights and incense, that the Church adopted them from the heathen; but the heathen had adopted them from the Patriarchs and the Jews; they were original institutions of God.

absolution, the antitype of the daily sacrifice of the lamb, morning and evening, on the brazen altar, the slaying of it, and the sprinkling of its blood, &c., and thus, in the full assurance of forgiveness and acceptance, enter upon the remaining part of the service, and into the presence of God, to present her prayers and thanksgivings, &c., and to partake of the Holy Communion, the antitype of the table of shew-bread. It was especially by light upon the various ingredients that formed the incense used at the golden altar, that understanding

1 Tim. ii. was given of the various forms of prayer, viz., supplications, prayers, intercessions, and giving of thanks, so as to set each in its proper place. By the light thus thrown upon these symbols it was seen how far those parts of the Church, which had rejected the old liturgies, and adopted the practice of extempore prayer, not in the Holy Ghost, but in the power of the human intellect, had wandered from the true ways of God, offering false fire, mingling inculcations of doctrine in their prayers, and adulatory addresses and praises to God (which praises appertain to the previous part of the service) with their thanksgivings; and how other parts of the Church, although they had retained somewhat of the old liturgies, had mingled and corrupted the incense by offering prayers to creatures. While leaving it open to any minister, when moved by the Holy Ghost to do so, to vary the prayers, and to offer extempore prayers, the Liturgy, now ordered, consists chiefly of prayers, &c., taken from the liturgies of the Greek, Roman, or Anglican Churches, only supplying certain prayers that were lacking, especially those for the speedy coming and kingdom of the Lord Jesus Christ, which had fallen into disuse; and those for the perfecting of the Church

through the restoration of the ordinances of apostles and other ministers ; and for the gifts of the Holy Ghost, needful to make the Church ready for that event ; also prayers for the faithful departed, that they may have rest and peace, and may speedily attain to the resurrection from the dead ; and lastly, that the Jews may be remembered before God, that the time of their captivity may come to an end, and that they may be restored to their own land.

In this Liturgy there is always special mention of, and prayer made for, all the bishops, priests, and deacons of the Catholic Church everywhere, and especially for those of each land and diocese in which the service may be performed ; also, for all kings, especially the ruler of the land ; that all authorities in Church and State may be upheld and blessed, and be a blessing to all under them, and be revered and obeyed by those who are so under them.

The public offices are : Morning and evening worship, at six o'clock A.M., and five P.M., the first and the last hours of the day ; prayers at nine A.M. and three o'clock P.M. ; the Litany every Wednesday and Friday ; the Holy Eucharist celebrated every Lord's-day, and also, where there are clergy enough, every day ; and if not, then as often as convenient.

Christmas-day, Easter, and Pentecost, are celebrated as the three Great Feast-days of the Christian Church. Good-Friday is observed as a day of humiliation. The days of All Angels and of All Saints are also observed ; not to give God's glory to angel or saint, but as days of thanksgiving to God for all the mercies and blessings we have received from Him through them, during all past generations to this our day, and of prayer for

the speedy resurrection of the saints, that we may be presented to God together with them, and with them enter the kingdom.

Concerning faith, we hold the Scripture as the rule of it, and the three Creeds of the Catholic Church as the expression of it.

The terms of communion are, that a man shall believe the Scripture and the Creeds, be baptised, and walk in righteousness of life.

Concerning sacraments, it is unnecessary to repeat what has been already said upon them, to which we refer. But we believe it to be an essential part of Christian Doctrine, that they are instituted by Christ Himself, in order that He, by the operation of the Holy Ghost through them, may communicate to us the several things they symbolise ; making them life and salvation to the penitent and believing recipient, and judgment and death to the profane and the hypocrite ; we not putting our trust in the sacraments themselves, nor in the reception of them, but in God in Christ working by them ; and humbly and faithfully using and receiving them as His appointed means of grace.

Concerning God's Word : we believe that the Bible, as always received by the Catholic Church, that is, without the Apocrypha, is His inspired written Word ; by which all men shall be judged at the last day, and which no man shall add to or take from.

That His spoken Word is His mighty instrument, conjointly with His holy sacraments, whereby He powerfully and effectually works for regenerating and perfecting men, and whereby He will raise them from the dead.

Concerning ministers : that they are Christ's ministers,

ministers of God, not the Church's ministers; He by the Holy Ghost ministering by them whether in word or in sacraments.

Concerning doctrine: combining the disjointed fragments of it, and putting each in its place; and repudiating the falsehoods that have been added to it. It would far exceed the limits of this paper to enter into even an enumeration of its several heads. But there is one subject which it will be good to say a few words upon,—for it is one that has mainly contributed to tear the West asunder, and needlessly divides the High Churchman from the Low,—and that is, the much-disputed doctrine of “Justification by Faith.”

To arrive at a right understanding upon this subject, it must be premised that in the Church there are two distinct meanings attached by the contending parties to the word Justification, viz., righteousness *imputed*, and righteousness *imparted*, and *inwrought*. It is not necessary to enter into the significations of the different Greek words used in Scripture, neither of the verb *δικαίω*, nor of the two substantives derived from it, *δικαίωσις* and *δικαιοσύνη*, as this would only complicate the argument; the sense in which each word has to be taken in each particular passage depending so much on the context. Nor will it be necessary to treat of these words as merely signifying pardon, which both parties agree is given to the believer, although they differ as to the manner of its bestowal, and the means of its reception.

The whole matter is simple enough, if men will put away prejudice. There is a day coming, when it is the purpose and intention of God to manifest His children Matt. xiii. 43. as the *just*, the *righteous* ones, the *δίκαιοί*, and by them to rule the world in righteousness. It is His purpose,

therefore, to make them *righteous*—perfectly, completely so. And as, to Him, all that He purposes is already accomplished, He looks forward to, He sees the thing as done. “He calls the thing that is not as though it was.” He begins His work of mercy and of grace by

Rom. iv. 17. *counting* those *righteous*, by *imputing righteousness* to those whom He will finally make perfectly righteous. There is none good but One. All righteousness is in God, and must come from God to the creature. Not by man’s works, not by the righteousness of the Law, can a man

Phil. iii. 9. attain to righteousness; it must be received from God (ἐκ Θεοῦ). But in order that any creature may receive righteousness ἐκ Θεοῦ, it is absolutely necessary that all obstacle to his drawing near to God be removed, or how can he come near unto Him to receive from Him the righteousness he needeth? A sinner cannot approach thus unto God, if his sin is imputed to him. God, therefore, has found the way of removing the impediment. He imputes not sin; He imputes righteousness to every one

Rom. iv. 25. who will believe that He has given His Son to die for his sins, and has raised Him again for his justification; He counts that man’s faith to him for righteousness. Abraham believed that God was true, and that He was Almighty; that He was *able* to do what He had promised, and that He *would* do it; and *that* “faith was counted to him for righteousness.” And so God counts that man’s faith to him for righteousness who believes that God is Almighty, and that He is true; that is, that He can, and that He will, do what He has promised, namely, justify, *i.e.*, pardon; and justify, *i.e.*, make righteous, every one that draws near to Him for that purpose, believing that He has given Jesus Christ to die for his offences, and has raised Him again for his

justification, whereby he is placed in a state of grace and non-imputation of sin, and can draw nigh to God, all hindrance to his return being removed, and receive from Him justification in every sense of the word—pardon, remission of sins, imputation of righteousness, and the imparting of the same.

Thus all that would hinder the sinful fallen creature from drawing near to God to receive *righteousness* from Him is taken out of the way; he is not counted as a sinner though he is one; his faith is imputed to him for righteousness, though he is not yet righteous; he is justified by his faith, and is counted among the friends, and no longer among the enemies of God. And the imputation of righteousness, this “justification by faith,” does not cease; his faith continues to be counted to him for righteousness, all through the process of his being *made* righteous (although too often that process be slow), until the day of its perfection at the resurrection; yea, and after that, for his faith shall be imputed to him for righteousness for ever.

We say, “during the process of his being *made* righteous.” Let us ever keep in mind the double sense of the words “justify” and “justification,” viz., the *imputation* of righteousness, and the *imparting* of it.

There are seven ways mentioned in Scripture, or which can be fairly deduced from it, whereby a man is justified. These are—1. Faith. 2. Blood of Jesus Christ. 3. Righteousness of Christ. 4. Word of Christ, by means of the ministers of the Church. 5. Sacraments of the Church. 6. Works. 7. Resurrection. In each of these seven the double sense and power of justification, viz., *imputation* and *impartation*, will be found in operation.

1st, Faith. A man's faith is imputed to him for righteousness, while to faith only is righteousness imparted.

2nd, The blood of Jesus Christ. St. Paul, in the same chapters where he urges so strongly that a man is justified by faith and not by works, and that his faith is imputed to him for righteousness, says also, we are justified by the blood of Christ. Through the blood of Christ, he says in other places, we have forgiveness of sins. A man's faith is counted to him for righteousness, but in the blood shed for us he has forgiveness of his sins, and it being sprinkled upon him by faith, he is forgiven, and the merits of that blood (*i.e.*, of Christ's life and of His death) are imputed to him; and, moreover, in the partaking of the communion of that blood there is the imparting of righteousness, the power of the life of righteousness communicated to him.

Rom. v. 9.
Eph. i. 7.
Col. i. 14.

3rd, The righteousness of Christ Himself. Strangely enough, men have in these days disputed whether the merits and righteousness of Christ are imputed to the believer. Can the head be separated from the body? Did any one ever hear of what a man's head did not being imputed to the whole body, for good or for evil? St. Paul himself runs the parallel between the first and the second Adam in regard to this very thing. The sin, he says, the unrighteousness of Adam, is imputed to all his offspring, to all in him, so that they all die for that sin; all of whom Adam is the head die, in that all sinned in him. And Adam's unrighteousness is not only imputed to all, *i.e.*, it is counted to them all that they sinned in him, but also his unrighteousness is *imparted* to them, so that it has entered into them and it worketh in them to all sin and unrighteousness. The

original sin, which was taking the fruit of the tree, is imputed to them, and the sentence for doing this, "dying thou shalt die," rests upon them for it; and also, because the fruit of that original sin which is the entrance of the law of sin into their nature, bringing forth unrighteousness, it is propagated in them, and imparted, as a living, energising principle, to them. The parallel is exact. To all Christ's children, to all who are in Him, to all of whom He is the Head, His righteousness is imputed; they are accepted in Him, as Eph. i. 6. they were condemned in Adam; they live again in Him, as they died in Adam. Whatever He has won for Himself of honour, and power, and glory, they come into, and share in the same, because of His merits, His righteousness imputed and inwrought; and as Christ's righteousness is imputed to them because they are the members of His body, of His flesh, and of His bones, therefore they *live*, as they had died because of Adam's unrighteousness; so also, as Adam's unrighteousness was *imparted* as an active principle to them working sin, and death, and every evil thing, is Christ's righteousness *imparted* to them, as a living, active principle, working in them righteousness, and everything that is good. The perfect righteousness of Christ is first imputed, then imparted to them; and "they who receive abundance of Rom. v 17-19. grace and of the gift of righteousness shall reign in life by One, Christ Jesus;" "for as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

It seems incredible that any reflecting man can question for a moment that the righteousness of our Lord Jesus Christ is both imputed and imparted to those who are His; to His body, the Church.

There is often much disputing on the question of Substitution, Vicarious Sacrifice, &c. But perhaps frequently neither party understand as they ought the subject they are treating of. The substitution is that of a new Head to the human race, even God's own Son, made flesh instead of the first head, who lost his standing in creation, and was condemned. God instead of him substitutes Another, who has fulfilled all righteousness, was made a curse for us on the tree, and having been raised from the dead, has been accepted of God; and all who will come out from under the old and condemned head into and under the new Head, and are baptised into Him, and live by faith in Him, Eph. ii. are accepted in Him. The sacrifice He made on the cross is the atonement for all their sins, His whole burnt-offering is that which covers the shortcoming of their burnt-offerings; His sin-offering that which covers their transgressions. The one, *i.e.*, the burnt-offering of Christ, was a *perfect* righteousness, which none ever offered but He alone, and which, therefore, the holiest saint that ever walked the earth must have recourse to, confessing his shortcoming; the other, the sin-offering, is that which atones for all the transgressions of His people; and then they receive from Christ, by the Holy Ghost, the communication of a power which kills the law of sin that is in them from the first Adam; and enables them to fulfil the righteousness of the Law. Let men quarrel about terms as they will, the effect of all that Adam did of evil is experienced by them the same as if they had done it personally themselves; the sentence of "dying thou shalt die" rests upon them; and the corruption and law of sin that entered into Adam's flesh is found in them. And so in the converse; the effect of all that

Christ did of good is experienced by His children living ; they shall live for ever, and the law of holiness that He brought into flesh is found in them. The evil of the one is counted to all in Him, and the effects of it are communicated to them ; and the good of the Other is counted to all in Him, and the effects of it are communicated to them. Therefore, call it by any other name, if you will, it is, after all, imputation and impartation of Christ's righteousness that Scripture sets before us for our comfort and our salvation.

4th, The Word ministered through the ministers of Christ. Justification, both imputed and imparted, comes to man through the Word. By the preached Word faith is begotten in him ; "faith cometh by hearing, and hearing by the Word of God ;" and "he cannot Rom. x. 14, 17. hear without a preacher ;" and he who believes is counted righteous, is justified ; "his faith is counted to him for righteousness ;" and, moreover, the moment that living Word enters into a man's heart and spirit, there is a change wrought there, working obedience, which is righteousness in him. And if afterward he should fall into sin, and repent, and confess his sin, the word of absolution again restores to him the imputation of righteousness ; he is counted again among the righteous ; and the power of working righteousness, which had been weakened, is renewed in him ; righteousness is not only imputed but imparted.

5th, Sacraments. The sacraments convey justification in all its senses ; *i.e.*, pardon, imputation of righteousness, and the power thereof. They are necessary links in the chain of justification. Although a man is justified by his faith that Christ hath died for him, and that faith is counted to him for righteousness ; although he is Rom. v. 9.

justified through the blood of Christ, he has not yet received the power to subdue sin; he has not received the full meaning of remission of sins (*ἄφεσις ἁμαρτιῶν*), the dismissal of them, the deliverance from their power; he has not yet been planted in the likeness of Christ's death; he has not yet entered into all that Christ has done for him. He has by faith taken shelter under the second Adam from the condemnation of the old, and in the name of that second Adam has come before God, and so is accepted; but, there is something more to be done, he must be made one with Christ; he is not yet dead, buried, and risen with Him; he must be baptised into Him; and then he is one with Him; he is numbered among the Church, that body of Christ to which Christ's merits are imputed and His life imparted. He becomes a regenerate man, dead unto sin through Christ's death, alive unto God and unto righteousness through His resurrection. He is numbered, counted among the righteous, and not only forgiveness, but power to dismiss, to put away all sin, and to fulfil all righteousness, is given to him.

So in the Lord's Supper the same elements exist, a continual renewing of pardon and of imputation of righteousness in the midst of many failings, and of imparting of righteousness by the power of the body and blood of Christ.

And there are pardon and life in all the sacraments of God; they are not dead forms, but living things, conveying pardon, and power to fulfil the things they represent and declare.

6th, Works. Roman Catholic and Protestant, High Church and Low, have fought upon this point more than any other. Luther, at one period of the contro-

versy, though he acknowledged afterwards that he was wrong, sought to blot out of the canon the Epistle of St. James. But there is no contradiction between St. Paul and St. James; the same blessed Spirit spake by them both. He does not, if we may so speak, care about appearing to say contradictory things in the Bible. It is only our folly that would make them contradictory; each and all of them are necessary in their places; and, in the links of justification, works have their necessary position. St. Paul says the same thing in reality as St. James. Having laid down as the foundation, in the most positive and plain words, the doctrine of justification by faith, he proceeds, "What shall we say then?" because God hath done all this for us, because He has given unto us in every sense the righteousness of Christ to cover our unrighteousness; because He imputes our faith to us for righteousness without our works; because He justifies us freely through the blood of Jesus Christ; because He has given unto us, in Christ the second Adam, the free gift of justification unto life; because He gives unto us in baptism remission of sin; because He gives us in every way which He can devise imputation of righteousness that we may have peace, and the imparting of it that we may have power to do right; because of all this "shall we continue in sin? God forbid!" "Present your bodies a living sacrifice to God." St. James says the same thing. Works are not contradictory to justification by faith, either in the sense of the imputation, or of the impartation, of actual righteousness; in their proper place they are a necessary adjunct to it; a necessary stage in the scale of our justification. They come in *after* we have received pardon and life—*after* we have received the imputation

Jas. ii. 14.

Rom. vi. 1.

Rom. vi. 1;
and xii. 1.

of righteousness, and the power to be righteous ; then God looks for this, that we bring forth the fruits of all that He has thus done for us. And works do contribute, thus brought in in their proper place, to a man being *counted* a righteous man, and to his being made so ; and that not in the eyes of men only, but in the eyes of God ; and he who does right is accounted by God and man a righteous man ; and he who does wrong is accounted by God and man an unrighteous man, whatever his faith may be, or whatever sacraments he may receive. And good works contribute also to his justification, in the sense of actual righteousness ; for habit is second nature, and every subduing of evil, and every practice of good, is a step in advance towards that perfection to which it is the purpose of God to bring His children.

7th, Resurrection. This will be the crowning act of the justification of the children of God. Then shall it indeed be manifested, that when God called “the things that were not as though they were,” He was able to perform that which He had promised, and was faithful to do it ; that He began by calling, by counting, men who believe righteous before they were so, and ended by making them so ; that He began by imputing Christ’s righteousness to them, and ended by working it in them. Resurrection will perfect this. As long as we are in this body of sin and death, so long do we hinder God from perfecting this work in us. In a thousand
 Jas. iii. 2. ways we all resist Him. “In many things,” James the Just could say, “we offend all.” We have continual need to take refuge in that blood which covers our shortcomings and transgressions. But when we are risen from the dead, when we receive our glorious body made like unto His glorious body, then we shall do

evil no more, come short no more ; then will God show us forth as the sun in the kingdom of our Father, having perfectly accomplished the work of our justification. It shall be seen that justification has had, and ever will have, a double, a treble sense ; that faith is imputed to believing man for righteousness ; that faith is the attitude and the act of the spirits of the righteous for ever ; that God, through the blood of Christ, justifies (pardons and acquits) those that believe from all the sin and wrong they have done. The Pauline sense (as men do idly talk) of justification shall be seen then in its power ; it shall be seen, it shall be manifested, what it is for God to justify,—to justify His elect, who have believed on Him that He had given Jesus for their justification, who had believed that He would keep His word, that He would justify them. It shall be seen then that faith is counted to them for righteousness ; and that in the blood of Jesus they have the forgiveness of all sin. Who shall lay anything to the charge of God's elect ? It is God that justifieth. Who shall condemn ? Ah, how glad will those mistaken brethren be that there is indeed a justification in the sense that St. Paul speaks of, as diverse from that of St. James, and for which Luther contended, and of which Bishop Davenant's book may be looked upon as the best exponent in the Church of England.

And it shall be seen in that day that Bishop Bull, and that party, of whose thoughts his work is the best exponent, were right also. In that day, when pardon and imputation of righteousness to God's children have come to the full, it shall be seen that God has also prevailed to *impart* to them righteousness to the full, to those who, by faith, have cleaved to Him in the midst of weakness,

and shame, and consciousness of guilt, corruption, and evil; believing in Him that He was able to do what He had promised to do, namely, not only to pardon all their unrighteousness, but to perfect righteousness in them; to *justify* them in the *second* sense of the word as perfectly as in the *first*.

Why have the brethren in the Church struck at each other, even unto death, whilst contending about these two meanings of justification, instead of comprehending them both, and seeing that they are inseparable for ever! They ought ever to have known that these different steps in justification do not clash one with the other, do not impede one the other, do not abrogate one the other, but that each is a necessary adjunct to the other, the complement of the other; and they ought always, in the unity of "the faith once delivered to the saints," to have rejoiced together, that to every man who has heard and believed the Gospel, his faith is counted to him for righteousness, while his personal righteousness is yet imperfect;—to have rejoiced that the blood of Jesus Christ justifies him from all sin; that the righteousness of Christ justifies him;—to have rejoiced that by baptism he is admitted among the congregation of the justified, *counted* among them,—and that in baptism the spirit of righteousness, the living principle of righteousness, "the law of the spirit of life in Christ Jesus," freeing him from the power of the law of sin and death, is communicated, *imparted* to him; that by the holy sacrament of the Eucharist, pardon and imputation of Christ's righteousness are always renewed and sealed again to him; and by it the principle of righteousness is afresh imparted, strengthened, and augmented in him; that if he fall into any fault, there

is always the word of Absolution to restore him to his place among the justified, and to restore the weakened principle of righteousness;—to have rejoiced that by good works his righteousness and his justified condition are more and more confirmed and strengthened;—and lastly, to have rejoiced that by his resurrection his justification will be perfected, and that then he will be manifested to all creation as a creature justified in every sense of the word,—his faith then counted to him for righteousness, and righteousness perfected in himself, that he may administer righteousness to others forever.

Let us ever remember what was stated at the beginning, that the leading principle of all God's dealings with man is to teach all that there is none good but One; and that the true attitude of every creature before Him is that of humble dependence, of hanging upon Him for all good; and also, that those who dwell in His presence must be good, for He cannot abide iniquity, and then the whole matter of justification becomes plain to us in *all* its senses; and it will at once be seen that the Lord counts a man's faith to him as righteousness, not arbitrarily, but because that which is seen in him is in reality the righteous condition of a creature; it is the opposite of the condition of the devil and of wicked men, who will not *depend*. And thus we have the first meaning of justification in the sense of righteousness imputed. Then by the faithful use of all the ordinances of God for that end, we receive the imparting of the life, and power, and principle of all righteousness; and so in this sense are justified by faith also. And finally, by resurrection; the weak and frail flesh no longer hindering us, but changed like unto Christ's glorious

body, we become perfect in all things, and are admitted to the presence of God the Father, there to dwell in that glory for ever.

We have thus dwelt at some length on this point of justification, not by way of expounding the various phases of the doctrine, which are so manifold, but to show how needless has been the rending of the Church by the partial views taken by the opponent parties. The key to the cause of these disputes is what we say, in another place, on the use of negatives in theology. In this point of justification, especially, the introduction of negatives, and of the word "*alone*," which is nowhere used in Scripture in regard to any of the means of justification, in its various senses, has produced all the mischief. While it is said in Scripture, that a man is justified by faith without works, it is never added by faith *alone*; nor is it said that sacraments *alone*, or works *alone* justify. If this word had not been introduced into the controversy, and men had been willing to put away their negatives, and receive the affirmatives of their brethren, this confusion would never have ensued. And if Rome had received what Luther stood up to vindicate, not contradicting and rejecting it, but accepting it in its true sense as one of the most precious truths of God's holy Word, and yet meeting it with the counterpoise of the doctrine of the imparting of righteousness through faith, and in the use of, and by the means of, all the sacraments and ordinances of the house of God, the Western schism would never have had place. One party in the Church confounds sanctification with the second sense of justification; but sanctification, or holiness, is a different thing from justification in any sense of the word, whether acquittal, or imputation, or

the imparting of righteousness,—and a much higher thing. “Justification is the state of the righteous, sanctification that of the holy.” “Christ is made unto us wisdom, and righteousness, and sanctification, and redemption.” Jeremy Taylor. 1 Cor. i. 30.

Concerning the Atonement also, many attempts have been made of late to sap the old faith of the Church on this important point. And these attempts have, in like manner, proceeded from partial and one-sided apprehensions of truth.

In atonement, as in justification, there are two distinct aspects, viz., expiation, and reconciliation or making at one. When our Lord became incarnate, He united human nature to Himself, in order to bring back to God that which had fallen away from Him, and had been banished from His presence. To reconcile that which was at enmity with Him—to effect an at-one-ment between God and His creature, man—was doubtless an indispensable part of Christ's work in our flesh. But this aspect of His work must in no way be confounded with that of His offering, in the same human nature, an atonement, an expiation for its sins, by dying upon the tree. Atonement is unto at-one-ment, but we may not confound the two.

The types of the Law again come to our assistance for the vindication of the truth. In the sacrifices under the Law, there were the burnt-offering, the sin-offering, the peace-offering, and the thank-offering. These were quite distinct, and typified quite distinct things; both in the work of Christ Himself, and in that of every Christian man.

The Holocaust, or whole burnt-offering, was burned upon the brazen altar in the court of the Tabernacle. The sin-offering was burnt without the camp.

The whole burnt-offering was the type of that work of Christ which consisted in the giving up of His whole being; that continual, unceasing offering, uninterrupted even for a moment, of the whole man, his whole energies, faculties, thoughts, acts, and words, to God; that devotion that never wearied; that worship that never grew cold; that will that never resisted God's will, or ever hesitated for a moment in doing it; that understanding that never was stubborn; that meekness and self-abasement that never was proud; that unceasing burnt-offering from the morning of His life till the evening of it, in the unflagging fire of the Holy Ghost; that whole burnt-offering which He alone, and none other but He, ever offered to God, although it is the duty of every creature; that worthy offering;—this is what is typified by the burnt-offering under the Law.* This was one most important part indeed of Christ's work in flesh.

But there was another, and a more terrible work than that, namely, the great sin-offering of the day of atonement, the bearing of the curse for sin; and which could only be accomplished by Jesus dying upon a tree. It is alleged by those men who are undermining faith in the atonement, that the object of Christ's death and resurrection is to show that He could come into every condition of extremity in our nature, and there demonstrate that God not only could, but would, deliver us out of it if we trusted in Him. That this was one object of our Lord's giving Himself unto death, and

* Much of the wickedness of the doctrine of the Immaculate Conception of the Virgin Mary, lately forced on the Roman Church as an article of faith, consists in giving her the glory of having offered this whole burnt-offering to God.

rising again, is most true. St. Paul says, "If Christ 1 Cor. xv. be not risen, our faith is vain;" there is no proof else that God can and will raise us from the grave. St. Peter says, "God hath raised Jesus from the dead, and 1 Pet. i. 21. given Him glory, that our faith and hope might be in God;" that is, that He will do the same thing for us. This is one part of the truth; but it has nothing whatsoever to do with the sin-offering; with Christ dying on the tree.

If it had been only to prove that God can bring us up from death, the Lord might have died in any other way; but He died upon the tree. The whole bearing of the solemn service of Good-Friday is to recall to our minds that He was crucified—hanged on a tree; that He died, not of sickness; nor of nature's decay from Adam's sin; nor by the Roman as Cæsar's rival; nor by the stone of the Jew for claiming to be the Son of God; but that He died on the cross, on the tree, under the curse of God, and of the broken Law; not broken by Him, but by us. And if He had died on the bed of sickness, or under the sword of the Roman, or the stone of the Jew, there would have been no atonement, no expiation for sin; no sin-offering; no curse-bearing. There is no other death except that upon a tree to which a curse is attached in Scripture; and but for His Deut. xxi. 23 dying in that manner, and no other, we should have yet been lying under the curse of the Law; for without that He would not have "redeemed us from the curse of Gal. iii. 13. the Law, by being made a curse for us," by hanging on a tree. This is the whole gist of St. Paul's argument; and men have come to deny Pauline atonement, as well as Pauline justification.

Let us understand. In the Law it is written: "And

Deut. xxi.
22, 23.

if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in anywise bury him that day, for he *that is hanged on a tree is accursed of God* (or, as in margin, "the curse of God") "that thy land be not defiled." Christ had offered Himself a whole burnt-offering all His life; He had also crucified the flesh all His life, in a spiritual sense; but He had never offered the sacrifice for sin. He had done, and *suffered* for doing, the will of God all His life; but He had never borne the curse of God till He hung upon the Tree.

Isa. liii. 6.

John ii. 25.

It is an awful subject we are writing upon and contending for. Let us remember that Christ hung there as the representative of man. He had made Himself one with human nature, that nature that in every one but Himself had sinned, and was sinning still, and would go on sinning to the end. And now came the hour in which He was to vindicate His Father's righteous sentence: "Cursed is he that breaketh the law." At that hour the sin of the world was laid upon Christ, and at that hour the sin of the whole world was confessed, was acknowledged before God; Christ, at once the priest and the victim, was there before God, the victim of expiation charged with the sin of the whole world. "The Lord laid on Him the iniquity of us all." And in that dread hour He who saw Nathaniel under the tree; He to whom all hearts are open, and from whom no secrets are hid; "who needed not that any should testify of man, for He knew what was in man;" He saw all the sin that men had ever done, or would do, from Adam's first ingratitude to the sin of the last man that shall raise his hand against God at the end

of the 1000 years; all that flesh had ever done, and ever would do, in its thoughts, words, and acts, in its wickedness, and corruption, and lust, cruelty and wrath, pride and folly, and wrong; and He confessed before God, as He hung upon the cross, "This is what flesh does, and this is what flesh deserves, namely, the curse!" He vindicated not flesh, He vindicated God; He vindicated God's law; He said, "This is what flesh, what man deserves;" man has broken Thy law, that law is just that says, Cursed is he that breaks the law; and this is what man, who has done all these things I now see and confess, deserves—to be accursed; to have the face of God hidden from him; to be cast out of heaven and earth; to die a never-dying death, a living death for ever.

Besides the fact that in Scripture there is no other manner of death to which a curse is attached, except that of being hanged on a tree, the death upon the cross is fearfully symbolical of the curse upon sin—hung up between heaven and earth, rejected of both, as the unrepentant sinner will be in the day of judgment and of the kingdom,—a death which is one of torment and shame, and one during which, while the man is being slain, he is yet kept alive; none other shows out like it what the curse of the broken law will be.

And because our Lord thus bore our sins on the accursed tree; because He bore there the curse of God for the broken law; therefore, and for no other reason, are we redeemed from under the curse of the Law, our guilt is expiated, and we are freed!

And then we, too, have, each of us, individually, if we desire to be saved, to fulfil the types of the Law.

We must offer *our* sin-offering; but how different! Ours is not to be, as Christ's was, by *bearing* the curse of the broken law, but by pleading before God, that while we deserve it, He has borne it. It is not generally noticed, in reading the Scripture, that the sin-offering of the individual Israelite was not burnt without the camp, as was the sin-offering of the great day of atonement, which was the offering made by the high-priest for the whole congregation, but on the brazen altar in the court of the Tabernacle; the fire upon which was not emblematic of the wrath of God, but of the fire of the Holy Ghost; which enables us

Rom. xii. 1. to fulfil the injunction of St. Paul: "Present your bodies a living sacrifice, holy, acceptable unto God." When the Lord offered this sacrifice for the sins of all men, He bore the curse and suffered without the camp,* so fulfilling the type of the Law, the fire there symbolising the wrath of God against sin. But, as we have said, the individual Israelite who committed a transgression, brought his trespass-offering, or his sin-offering, to the door of the Tabernacle, and having laid his hand upon its head, confessing his sins, the animal was laid upon the altar of burnt-offering, and was accepted of the Lord, and he went away forgiven. So, when we transgress the Law, we go to God to confess our sin; and He does not say to us: "Depart from Me, and bear the curse you have brought upon yourselves by breaking the Law;" but He accepts us upon His

* When St. Paul bids us go unto Christ without the camp (Heb. xiii. 13), it is in the way of bearing the reproach of men for serving God, but not of bearing the curse of dying on the tree. That Christ has done for us, and it is unto Him, as having so suffered for us, that we are to go, bearing His reproach, as those cast out with Him.

altar, forgives us all, and sends down His Holy Spirit upon us, that all iniquity may be purged out of us as by a consuming fire, and that we may be changed from a fleshly to a spiritual condition, the most acceptable sacrifice to Him that can be offered, and over which the angels in heaven rejoice more than over all the sacrifices of the righteous who need no repentance. We indeed have to acknowledge, from the bottom of a penitent and broken heart, that we have sinned, that we have broken the Law; and that the Law is holy, just, and good; and that God is just, and justified, when He says, "Cursed is every one that breaketh the Law." We deserve to die, to die eternally: we deserve to be accursed: to endure all that the cross symbolised of wrath and curse, and shame and pain for ever; for we have broken the Law, and brought ourselves under its righteous sentence; but we plead that Christ has borne it for us. To the man who thus vindicates God's Law, who thus offers his sin-offering, and lays his hand on the head of Him who bore the curse, the true and perfect sin-offering, his sin is taken away. This is *our* sin-offering; the sin-offering of Christ was by confessing the sin of all flesh, and *bearing* its curse; ours by confessing the sin of our flesh, but pleading that Christ has borne the curse for us.*

* The manner of disposing of the bodies of the victims where the offering had a public character, by their being burnt without the camp, will be found stated in Exodus xxix. 14; Leviticus iv. 11, 12, and 21; and (in reference to the great day of atonement) Leviticus xvi. 27. The cases of sin-offerings and trespass-offerings affecting individuals only are provided for in Leviticus iv. 22-35, vi. 1-7, and vii. 1-7; and in these the flesh of the victims, instead of being carried without the camp, is appointed to be eaten by the priests in the Holy Place, vi. 26, 29. There was further this difference be-

And we are called upon also to fulfil the type of the
Rom. xii. Burnt-offering ; namely, “ to present our bodies a living sacrifice unto God ; ” to offer our whole being, spirit, and soul, and body, as a continual *whole* burnt-offering, in the Holy Ghost, unto God. But as we know we fail in this—and who is there that faileth not?—we go before God, and confess to Him that we have failed, that we have come short of that service and devotion to Him ; and we lay our hands on the head of Him who did offer the acceptable and perfect Burnt-offering, and plead it before God, and so are accepted, not according to our shortcomings, but in His perfect righteousness.

But as no man who has transgressed the Law—and which of us has not?—can offer himself as a burnt-offering to God, unless he first offer his sin-offering ; so we must confess our sins, and receive forgiveness, or we shall not be accepted of God as a burnt-offering.

The atonement of Christ lies at the root of all faith, all true service of God ; for in His holy and precious Blood we have both the life and the death of Jesus Christ, the *perfect* burnt-offering, and the *perfect* sin-offering, to present to God, and in and by them only we can appear before Him ; for the Law finds a fault in everything else, but it can find no flaw in the obedience of Christ, or in His sacrifice.

It is to be remembered that even in the burnt-offering the blood had to be shed, the life of the flesh laid down. So our Lord, having come into flesh, always laid down His life as a sacrifice to God. And

tween the two classes of cases, that in the former the blood was to be carried into the sanctuary, and sprinkled before the mercy-seat, and put upon the horns of the golden altar of incense ; but this was not appointed as to the latter.—[Ed.]

we also can only offer ourselves as a whole burnt-offering to Him, by always laying down the life of the flesh, "always bearing about in the body the dying of the Lord Jesus." And we must ever keep in mind the difference between the burnt-offering and the sin-offering. While our Lord died daily, and we are called upon to imitate Him in this, yet His thus spiritually and figuratively dying would never have made atonement, in the sense of expiation for sin; and therefore, when expiation came to be made, He died literally upon the tree, in which we are not called upon to follow His example, for with that no man intermeddleth: "The redemption of their soul is precious, and it ceaseth for ever." In the Law, if a man transgressed, he had to offer his sin-offering before he could acceptably offer his burnt-offering; and he had to offer both his sin-offering and his burnt-offering, before he could offer his peace-offering and his thank-offering. We must confess our sins and receive forgiveness, before we can offer ourselves to the service of God; and when we have done so, then we can offer and partake of our peace-offering in the Lord's Supper, and our thank-offering in the Holy Eucharist.

How fatal, then, are the seductive writings of those who have tried to explain away this foundation, and to confound at-one-ment and atonement; and to direct men's views to that part of Christ's work, both in Him personally, and in themselves, which is typified by the burnt-offering, to the exclusion of the sin-offering! What need there is to warn men against their subtlety, that they be not deceived!

While pressing this point, we are not putting out of sight that there are many other aspects of our Lord's

work in our nature, and of His sacrifice, such as the correction and sanctifying of human nature, and the perfecting of it in all righteousness; the bringing down of flesh unto death, and raising it in newness of life and glory: His being an example to all men, and of obedience in all things, and of trust in God under suffering and temptation of every kind, and of God's will and power to deliver us out of every evil, even death itself; His being a witness and martyr for the truth, &c., &c. These are all most true; but they must not be suffered for a moment to obscure, much less to abrogate, the great and chief point of the atonement—the death upon the tree—by which our guilt is cancelled, and we receive our pardon.

We have dwelt particularly on this point, because of the fatal progress which the errors we allude to have made within the last few years, and also because attempts have been made to impute erroneous sentiments on this subject to those who have been engaged in the present work of the Lord.

Lastly, with respect to discipline. It is a lamentable fact, that in hardly any part of the Church is there a shadow of the old discipline to be found. There is a hollow imitation of it in the Greek and Roman Churches; and among Protestants there is either a total neglect of it, or a hard and narrow administration of it, and a refusal of communion on uncatholic grounds.

Under the parochial system of Christendom, especially in towns, true discipline is as impossible as pastoral or diaconal care. There is no adequate provision for it; the parishes are too large; the ministers are too few; and, unless the people would pay their tithes, it is impossible to find provision for the maintenance of more.

In Greek and Roman countries, by the custom of confession and absolution previous to communion, there is an appearance of, and some approach to discipline; but with the majority it is but a resemblance. Absolution being given continually and repeatedly for the same faults, without repentance and without amendment, loses its effect; and the people come to it habitually, and continue in their sins. In England there is no attempt at discipline, and everybody does as he pleases. Society, indeed, has invented a discipline of its own; choosing to exclude from its pale for certain sins, while allowing indulgence in many others; partial and pitiless in its code, and partial in its administration of it; seeking rather its own protection, than the amendment and salvation of the sinner; but discipline in the Church there is none.

And in all countries, in England as well as on the Continent, the priests and clergy find every day that even though they are most desirous to minister faithfully the discipline of the Church, the people of every rank would, almost with one consent, refuse to submit to it; and they are obliged, therefore, to compromise with them, and do the best they can.

In the restored model, the ancient discipline is again seen. Each particular church is divided into districts of a reasonable size, and these are placed each under the care and supervision (the ἐπισκοπή) of an elder, with pastors and deacons to assist him. These are personally acquainted with every family and individual in the district, and visit them, and know their state and condition, spiritual and moral, and how to deal with them accordingly. And all, both clergy and people, are under the general oversight of the angel, who

possesses adequate knowledge of them personally ; and thus the churches are restored once more to be, what they ever ought to have been, the places where all sin is forgiven, and where no sin is permitted ; and the flocks are able to comply with St. Paul's injunction,

Heb. xiii. 17. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." And the priests are able to obey

1 Pet. v. 2, 3. St. Peter when he says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock."

PART FOURTH.

THE END—ITS PROGRESS AND CONSUMMATION.

WE have entered thus far into these details, not by way of expounding doctrines, but to show that, at the end of the dispensation, there is a part of the Church thus witnessing for Christ: in form, order, and government; in ministry and discipline; in doctrine, in rite, ceremony, and sacrament; and in word,—conformed to Scripture; paying tithes, and bringing offerings, and walking in holiness and righteousness, upholding and obeying the powers that be, whether in Church or State; offering the daily sacrifice in its true form; and waiting on God continually in the faith and hope of the coming of Jesus Christ, and of His kingdom, and proclaiming it in every land; and the Holy Ghost witnessing to the same in the midst of them by the voice of prophecy, once more heard in the Church. God has prevailed to get a people to understand His designs, and to pray for what He wants; a body not separate from the Church; no sect, not dissenters, but one with the Church; feeling its unity with the whole, and repudiating no part of it; and, in the name of the whole, as the wife, the children, the servants of the Lord, no longer ignorant of, hindering, and thwarting His plans, but comprehending, entering into, and forwarding them; and praying to

God for the accomplishment of them; pleading with God to bring about His purpose, pleading for the Church, with the Church, that she may be ready. This is the chief sign of the end, the greatest that can be given. When God finds a people to pray for a result which He has appointed, it is a proof that the time is come for it to be accomplished.

Dan. ix. ;
Neh. .

We have already alluded to the second chapter of Hosea, which indicates that at the time of the end two signs should be seen: one, the plundering of the Church by her rulers, the kings of the earth, who spoil her of all they had previously bestowed upon her; the other, that this should be accompanied by a direction to some to plead with their mother to put away her adulteries from her, and that she return to her Husband as at the first.

The first sign is before our eyes. From the French Revolution until now there has been, even in the most Papal countries, one continuous attack upon the goods of the Church; the tithes have been taken from her, and her property absorbed into the State. In England the tithes have been abolished as such, and changed into a rent-charge, ready to follow the fate of the church-rates, whose doom is sealed.

And the second sign is also before our eyes:

“Plead with your mother, plead!”

And it is as to our *Mother* we turn to the Church, and reverently and earnestly plead. In all that we have been saying (it has been a painful task), we may have borne the appearance of bringing railing accusations against, and attacking the Church; but such has not been our purpose. But how can we “argue” with her, “plead with her,” to “put away her adulteries,” without showing them, and the fruit of them? how induce

her to turn to her Lord, and to His ordinances, without demonstrating how much she has departed from them?

We gladly turn to the more grateful office of showing that she is still our mother, "the mother of us all;" and of acknowledging all we owe to her.

It is one of the anomalies that exist in spiritual things, that we can predicate contradictions of the same body. Thus, as we can at the same time speak of the Church as a virgin waiting for the day of her espousals, and as a married wife the mother of children, so there are three entirely different aspects in which to view the Christian Church, the whole body of the baptised, each of which is true; viz., the corrupter of the nations; the civiliser of the nations; the spouse of Christ, mother of His children, and guardian of His people.

These three are typified to us in the Old Testament by Babylon, Tyre, and Jerusalem.

As Babylon, we have seen that by falling from her heavenly state and hope as to the future kingdom, by lowering herself to become an earthly institution, uniting herself to the powers of the empire, taking its form, and making herself dependent upon it for support, she became the corrupter of the nations, the source and the scene of all manner of minglings and confusions.

As Tyre, the merchant city, the city of traffic, receiving a price for what she gives, she has recompensed the nations and kings of the earth for their pay and protection, by conferring the benefit of a civilisation which no heathen people has received. The due place of woman in the house and in society; the abolition of slavery; the amenities of social life; the softening of the horrors of war, the just laws, national and inter-

national, founded on Christian principles; the liberty of the subject; the poor-laws; the building of hospitals, and the establishment of all manner of benevolent institutions, &c., &c.,—all these may be traced to the influence of the Church upon the Christian nations. And we might form a graduated scale of the countries, and show that just in proportion as the Bible is free, and the Christian religion has had scope, *there* benevolent institutions, civil and religious liberty, prosperity, industry, and wealth are seen; and that as the light of the Word is excluded, so do the people descend in the scale of the nations. But even in the lowest of them there is a broad line of demarcation between the Christian and the Mohammedan, or the heathen. Pass over from Tarifa to Tangiers, it is like going from a place of human civilisation into a land of wild beasts! It is under this aspect that Balmes, Nicolas, Val de Gamas, &c., have so eulogised the Christian Church; but it shows how far prejudice can go, and sectarianism blind the eyes, when they endeavour to limit this effect to the Roman Catholic Church, to the exclusion of the Protestant. We thankfully acknowledge with these authors the benefits received in every land, in none more than in England, now and at all times, from the Church, as the civiliser of the nations.

Yet these benefits are earthly ones; however precious they may be, they are nothing in comparison to all we, in every land, owe to the Church, as the Jerusalem, the mother of us all; in whose bosom we have been begotten unto God; in whose lap we have been nourished and brought up; who has ministered to us all of spiritual life and grace we have received and attained to; who has preserved to us God's Word, God's sacra-

ments; who has taught us all we know of God and of Christ; to whom, under God, we are indebted for all we have and all we are.

Mother, beloved and revered! We bow down at your feet; we know what is due to you, and desire to render it; we acknowledge your authority and your just claims to all obedience. There is not a bishop, or priest, or minister, that walks the earth, whose place we do not recognise, whose prerogatives we do not admit, whose office we do not honour. It makes no matter to us what unhappy name of division circumstances may have stamped upon you; that name may deface you, but it cannot blot out the indelible name of the "One Holy Catholic Church" which God has given you.* Every priest and every minister who has received his ordi-

* We would say a word here on the name "One Holy Catholic and Apostolic," by which the congregations of those who believe in the present work of the Lord are designated. It has been erroneously imagined that this name has been appropriated by them, as if it peculiarly belonged to them, and that they asserted, or thought, themselves to be exclusively THE One Holy Catholic and Apostolic Church. Nothing can be a greater mistake. We repeat every Sunday: "We believe in the One Holy Catholic and Apostolic Church;" and we have sufficiently shown in this treatise, that we believe this to be the whole body of the baptised, in the present, as well as in past, and future generations. If it be asked then, "Why do these congregations use this designation?" the answer is simple. In this, and in every country, either for statistical or police purposes, the Government asks of every assembly for church worship, "Of what Church are you members?" Unfortunately, the answer of every one, without exception, demonstrates the state of division and sectarianism they are all in, for the answer of all is: "We are members and a congregation of the Church of England;" "the Church of Scotland," the "Roman Catholic," or some other name of separation. The present work of the Lord not being sectarian, but a protest against the sectarianism that

nation or his appointment from you becomes thereby a holy ordinance of God; and every man you have baptised is our brother; a member of that body which is the Church, the One Holy Catholic and Apostolic Church.

It is as our mother we plead with you. We grieve, our faces burn with shame, our eyes run down with tears, that we have to trace, generation after generation, century after century, fault upon fault, because thou hast forgotten our Father's will, hast wandered in thine ignorance, and stained thyself; and we are sorrowful and afflicted, and are bowed down; we would not appear as thine accuser before either God or man, but as thy confessor, thy intercessor; we would plead with God *for* thee, as we plead *with* thee. We pray thee to have mercy upon thyself, and upon thy children.

We would not put dishonour upon thee, nor cast a stone at thee; we would not rob thee as thy false lovers are robbing thee, nor put forth a hand to cast down a single stone of thy building, which thine enemies would raze to the foundation. We are sorry to speak a word of blame; we would that we could say nothing but what was in thy praise. Try us; thou shalt find us the most dutiful, the most obedient, the most tender, the most true of all thy children; but we cannot join exists, and for the healing of the divisions, we cannot adopt any name of separation. We therefore can give but one reply to the question, "Of what Church are you a congregation, or members?" namely, that by which the Church has designated herself in one of her creeds: "We are members of the One Holy Catholic and Apostolic Church." And these are the only congregations in all the world who do make such a reply to the question put by their respective Governments.

with thee in that which we are ashamed to mention when coupled with thy name. We must, we do, beseech you, put away all that is reckoned by the Lord adultery with man; return unto thy Husband; His name is ISHI, not BAALI; turn thou unto Him; and thou shalt find it His name. What does He say to thee, but what He said of old to her who betrayed Him first? "Thou hast played the harlot with many lovers, yet return again to ME, saith the Lord." "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you. And I will take you, one of a city and two of a family; and bring you to Zion." Alas! *she* was but a bond-woman, and *her* penalty was scourging, not death! but thou art Jerusalem the Free! and the doom of the free-woman, who is an adulteress, is death and the burning fire!

Hosea ii 1.

Jer. iii. 1, 13, 14.

Lev. xx. 10.

But it is no threat we would use to thee; the time for that is not come, though it be at the door. We plead, we threaten not. When those that now plead with thee are removed and gone, there will a sterner message come, a stern voice of command from heaven, saying, "Come out of her, my people!" That voice has never been heard yet; men have forestalled it and mistaken it; it will soon be heard in its dread reality.

Rev. xviii. 4.

But while we threaten not, yet we warn; we point to what is coming, and cry, Awake, awake! The clouds are gathering on the horizon; the day of trial is nearing; come under the shadow of the wings of

Him who will cover you ; the time fast approaches, when the controversy of Zion will be determined, whether God's rule and the means of it, or the rule of Satan and the ordinances of hell, are to be established on the earth. Which side will you be on ? The powers of earth and hell are about to combine in their last effort to prevent the accomplishment of God's purpose. Long have the tares and the wheat been growing together in the world ; and in the Church, long have the children of God and the children of the devil been mingled together in Babylon's confusion ; but the time of separation for the latter has commenced ; the time of the world has not come yet.

Oh, the gradations that will mark its progress ! First, they whose loving and willing ear catches the first faint far-off sound of the Bridegroom's footstep, s. Sol. ii. 10. of the voice of the Beloved saying, " Rise up, my love, my dove, my fair one, and come away." And such need no threat to quicken their steps, but spring to their feet at once, and lift up their heads and look. Second, those whose lagging hearts, still hoping for good from the things that be, still clinging to those institutions they have fondly trusted in, whereby to subdue the earth to Christ and to themselves, will need the spurring threat : " Come out of her, or thou shalt partake of her plagues." And next, and last, those who, blinded to what is written, and deceived by their enmity against ordinances, can see no antichrist but the Pope, and will gaze with admiration on the real Antichrist while he is rising, until, their eyes being opened by his blasphemies and claim of worship, they will spurn that claim, and prove in the midst of such trials as none have witnessed yet, how they still

love God and Christ, and that they will worship the Lord alone. But who can tell the perils, the anguish these will have to pass through? The Lord has said that He will send fishers to fish for His people, and hunters to hunt them out. They who refuse to be gathered by the net of the Gospel of the Kingdom, and the ordinances of God, they shall be hunted out by Antichrist. Happy shall they be who are wise and have listened to the voice of love; or even those who shall be forced out by threats, and who wait not to be hunted out by violence. Happy shall they be, who shall be counted worthy to escape the things that are coming upon the earth, and who shall be kept *from* that hour of temptation, which is about to try all them that dwell on the earth, and not be found among those who shall have to pass through the great tribulation, which they might have avoided if they would have hearkened and believed. "Two shall be in the field, one shall be taken, and the other left; two shall be grinding at the mill, one shall be taken, and the other left;"—"two shall be in a bed, one shall be taken, and the other left." Look at the fields, and let them teach you. The harvest begins, and the ground is covered with sheaves, and also with corn uncut. That which is first ripe is gathered into the barn in all its golden glory; but a change comes, the weather breaks, the sky is covered with clouds, the deluging rain descends,—that which is in the barn is safe from harm; of that which is out much is lost and perishes, and is never gathered in at all; and that which is, although it be secured in the granary at last, yet it is never like the other that was taken away before the storms began; it will never be equal to it in quality, condition, or

Jer. xvi. 16.

Luke xxi. 36;
Rev. iii. 10.

Matt. xxiv.
40, 41; Luke
xvii. 34-36.

value,—although saved, it is inferior to the other. In every harvest there are gradations; and the symbols of both the Old and New Testaments point out that there is to be a “first-fruits,” and then the remainder of the harvest of the earth. And the New Testament shows us that those who are so gathered as a first-fruits attain to a position, and learn a song which none others can; and that these are they who, undefiled by the sin of the harlot churches, are virgins unto Christ, not monks and nuns, nor unmarried Israelites in the letter and after the flesh, but virgins in the spirit; and, also, that there is to be a great and abundant harvest gathered afterwards unto God; and finally, a gathering of the wicked, to be trodden in the wine-press of the wrath of God.

Rev. xiv. 4.

Ps. xxvi. 8, 9.

Well may we pray, “Gather not my soul with sinners, nor my life with bloody men,” among the congregation of those who shall be trodden under foot in that day; but gather me among those who can say, “Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth;” even Zion, the place of God’s rule, and the habitation He has desired.

The things, then, that remain to be done, as far as can be gathered from the Book of Revelation, though we do not profess to give them in their exact order, or to explain them, are these:—The carrying on and perfecting of the work of the Lord in His Church, for the gathering and ripening of His first-fruits; the preparing of them to be taken out of the way to be with Him on Mount Zion; and the further work for the salvation of all His people; which work He will carry on through all its stages till the very last of His elect shall be delivered. What those stages may be, it

would be presumptuous for us to speculate upon. We have only seen the beginning of that work ; *how*, and *by whom*, it may be carried on to its completion, we commit into His hands. The Church has to be warned and made ready ; and those who sleep in Christ shall be raised first ; and the living who remain till His coming, and the dead who are thus made alive again, shall be caught up together to meet Him in the air, before He descends unto the earth. The fourth empire has to assume its last ten-horned form. The Man of Sin, the Antichrist, the eighth and last head of the Beast, has to appear, and with him the False Prophet. The Two Witnesses have to perform their task ; Babylon Rev. xi. has to be destroyed by the Beast and his ten kings ; Rev. xvi. and xvii. the seven Vials have to be poured out ; and whatever part of the Apocalypse in the chapters which precede the Vials, that may yet remain unaccomplished, will have to be fulfilled. Then will be the gathering of the hosts under Antichrist, and the False Prophet, to the great day of battle ; the coming of our Lord Jesus Christ with all His saints ; the casting of the Beast and of the False Prophet alive into the lake of fire, and the slaying of those that follow them ; the binding of Satan in the bottomless pit ; the conversion and re-establishment of the Jews and the tribes of Israel in Palestine, who, although partially restored to their own land previously, will not acknowledge Christ until they see Him ; then the thousand years' reign of peace ; and at its termination the last rebellion of the nations ; the casting of Satan, the great enemy of God, into the lake of fire, where the Beast and the False Prophet are ; the Great White Throne ; the general resurrection of all who were not counted worthy to attain to the first

resurrection; the destruction of the *last* enemy, Death; the Great Day of Judgment; the passing away of the heavens and earth that now are, and the formation of the new heavens and the new earth; the consummation of all things; and the Eternal Kingdom of God.

The common mistake made even by those who have some knowledge of, and belief in, the advent of our Lord, is that necessarily most, if not all, of these events, even down to the destruction of Antichrist, are to take place before the removing of any of Christ's people out of the way; whereas this removal is among the first of them.* It is this that causes the uncertainty of the time, and the necessity for watchfulness. We know not how soon those first-fruits we have spoken of will be perfected, and taken out of the way of the things that are about to come to pass; we say not how, or where; therefore let those who love the Lord be ready! Let not any one prevent himself from being ready, by looking upon, or by being engrossed with the good that is doing. That good should be doing everywhere in the Church, is, if we are approaching the time of the end, the very thing we should expect to see. If Satan is putting forth his power to gather his hosts, will not the Lord do the same? Therefore we may be certain that while wickedness and infidelity abound, faith and works will abound also; and the only thing we would say to men as a caution is, do not let these signs be misused by you, so as to make you think that

* How these sealed ones are to be shielded from the evils that are about to come, and the manner of their being taken out of the way, or the place of their hiding, it is not for us to define; suffice it for us to know that the Lord has bidden us to pray that we may be among that number (Luke xxi. 36).

they are the marks of a great reformation among the baptised, and of the prolonging of the time; but, on the contrary, know it is the Lord hastening to accomplish the number of His elect. Do not be among those who, either in the affairs of this world, or in the things of the Church, reject the message to come to the Marriage Supper, because, either in the temporal or spiritual sense, you have a wife, or a farm, or a yoke of oxen to attend to. Attend to them indeed; be found diligently fulfilling your place and duties in the world and in the Church; if the Lord were to come to-day, this is the attitude in which to be waiting for Him; but do not suffer them to prevent you from expecting and wishing for that coming.* Luke xiv. 18.

This, then, should be the attitude of every faithful man in the Church, that, without presuming to determine the times and the seasons, or to fix a date for that hour which no one knows but the Father, yet opening his eyes to the signs of the times, and to all that indicates the approach of Christ, and of Antichrist, and accepting God's warning, he should make himself ready, and seek to be among the wise virgins who have oil in their vessels with their lamps. We say things indicate the approach of Antichrist. We probably see the beginning of that great revolution of the political system, which will resolve the present constituent parts of the old Roman Empire into ten, which will usher in the Matt. xxv.

* "O Almighty God, grant that those necessary works wherein we are engaged, whether in the affairs of Thy Church, or of this world, may not prevail to hinder us, but that at the appearing and advent of Thy Son, we may hasten with joy to meet Him, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end."—*Prayer, Forenoon Service, Advent-Week.*

appearing of the eighth and last head of the empire, who is emphatically called "the Beast from the bottomless pit," the Man of Sin, the Lawless One, the Son of Perdition, the heading up of the Mystery of Iniquity, and Captain and Leader of the Apostasy, who shall consummate the wickedness of man.

The heart sickens at the thought of humanity, of man, rising up into such rebellion and insolence towards God, our Father and our Lord. If these things were not foretold in Scripture concerning this man, they would appear to be impossible. We can understand men, led away and blinded by the lusts and corruptions of the flesh, committing idolatry, adultery, murder, &c., and showing all manner of pride, vanity, and folly, or even to proceed, as at the French Revolution, in the darkness of their minds, to deny the existence of God ; but to dare to do what this man will attempt, would, if it were not written, pass all belief. Yet, if we examine into the matter in the light of what we have said in the beginning of this treatise, we shall in some measure comprehend how, and why, such things are to be.

We must remember that man is set to manifest and make clear the great and chief truth of all ; viz., that there is none good but one, and that is God ; and that the creature that will not live by faith and dependence on Him must perish.

We must remember that the earth is the place where God's rule, God's kingdom, is to be shown out ; and that Satan's principal object has been to oppose this purpose of God, in regard to the throne and kingdom of Jesus Christ upon the earth.

We must remember that two things must be manifested in man ; one, the goodness of God ; the other

the wickedness of the creature,—that, left to himself, and unsustained by God, he can be capable of any atrocity. As the mystery of godliness, God manifest in flesh, has to be consummated in the Church, so the mystery of iniquity, Satan working in flesh, has to be consummated in it also :—Christ, the doer of the will of God, and Antichrist the adversary to His will. These two mysteries have both to come to the full ; one in the faithful, the other in the apostate.

1 Tim. iii. 16;
2 Thess. ii. 7.

We must remember also that the earth is the place wherein the controversy of Zion—whether God shall rule or not, whether the creature shall submit to Him or not, whether it can rebel against Him with impunity or not,—is finally to be determined. True, there is to be a battle in heaven between Michael and his angels, and the devil and his angels, and the devil and his angels shall be cast out ; but the deciding contest will be upon the *earth* ; for Satan, cast out of heaven into the earth, will make his great effort against God, by stirring up *a man* to oppose himself against God, and against *The Man*, God's Man, Christ Jesus. Man, who was meant by God to subdue all things unto Him, shall, in Antichrist, set himself up against God, and, claiming to be God, shall head up the rebellion against Him ; and in the doom of that man shall the power omnipotent of God, and of *God's Man*, Christ Jesus, to subdue all things unto Himself, be *first* seen, in casting him, and the lying Prophet who works with him, alive into the lake of fire, prepared for the adversaries, the devil and his angels, a thousand years before the devil himself.

Keeping these things before us, we can in some measure comprehend why the Man of Sin, the Lawless One, will appear.

All these things are greatly connected with and dependent upon the reception or rejection of those whom God sends to warn and to prepare. The mystery of iniquity is *ἀνομία*, lawlessness; refusing to submit to God's law and rule, and to render unto Him true worship, devotion, and service. The mystery of godliness is Christ rendering that obedience, worship, and service in human flesh. The mystery of godliness is that God should come down to the limits of a man. 1 Tim. iii. 16. The mystery of iniquity is that a man should dare to usurp the attributes of God. Christ emptied Himself Phil. ii. 7. for the glory of God; Antichrist fills himself with evil power, that he may exalt himself against God. The mystery of iniquity has long worked in the Church; it began early; it has developed itself until the baptised have become what they are; and the *ἀποστασία* is about to be manifest.* 2 Thess. ii.

Cyril, Jerus.
Catechis.
xv. 9.

One of the great mistakes made by the interpreters of prophecy, in the earlier days of the Church, was to suppose that the Apostasy should consist in the Roman Empire becoming divided, and falling away from its unity. They at that time could not conceive the idea of the Apostasy taking place in the Church itself. Cyril was the first who perceived the real meaning of the passage. The things that were happening in the Church in his day opened his eyes, so that he could say the falling away of 2 Thess. ii. is "falling away from the truth, and from the right faith, and choosing the evil and not the good." And while they were right so far, that the Man of Sin could not come till the unity of the empire should be broken (for till the ten kings appeared he could not), yet to make the division of the empire into the ten the Apostasy, instead of the indication of the time of the Apostasy, was a very gross error. So also several of them use language as if they expected that, instead of Antichrist heading up the Roman Empire in its last ten-horned state, the empire was to disappear, and be succeeded by a fifth, of which Antichrist was to be the head. But this is altogether contrary to

Because it is so, God is giving, and now offers, before the apostasy breaks forth, an opportunity to return to Him and to His ways, by raising up apostles, prophets, evangelists, and pastors, the teachers of truth and righteousness, the restorers of His true order and service and of just judgment. Isa. i. 26.

But this effort on God's part being too generally rejected—and when was not God's message of mercy rejected?—and the mass of the baptised refusing to come out of their disorder into God's order, from their idolatries manifold into God's sole worship, according to His way of being worshipped, and not their own; refusing that ministry that would have turned them from disobedience to the wisdom of the just; the Lawless One will justly be let loose upon them; and they who would not receive the way and means of being perfected, that is, Christ in His four ministries, will either, when faithful (as many will be), have to pass through the fiery ordeal of contending with Antichrist, or, where incurably unrighteous, will be given up to strong delusion to believe a lie, and will receive the Man of Sin. Mal. iv. 6. Refusing Christ, and Christ in His ordinances, they will receive Antichrist; and obeying him and following him in his rebellion against God, they will perish with him.* 2 Thess. ii. 10. “Many imagine that, when

Scripture, which declares the fourth to be the last of the oppressing kingdoms, and that the fifth is the kingdom of Christ.

* Here, also, there was another error in the interpretation of the primitive expositors; they limited this following of Antichrist to the Jews, little foreseeing the condition the Christian people would arrive at. No doubt multitudes of the Jews will be deluded also, but it is not of the Jews, but of the baptised, that St. Paul and St. John speak as apostatising from the faith and believing in the lie.

Babylon is destroyed, the Church's troubles are ended; but such dreams will be rudely dispelled; the worst trials of the Church, far from being ended, have then to come. For in that day of unequalled trouble, besides death, and perhaps bodily torment, there will be the torture of sickening doubt, withering and racking despair. The grounds of faith will be so obscured as to render argument hopeless, the counter evidence apparently so overwhelming as to place all opposition in the light of wilful blindness. For that counter evidence, as the Pagan long ago remarked with triumph, will appear to defy refutation; the only safety will be in refusing to behold or to listen. If they say, 'Here is Christ,' believe it not; if they say, 'He is in the desert, or in the chamber,' go not forth. In former persecutions there has ever been an easy answer to the blasphemer; but now it will be a man's first difficulty to realise the faith for which he is called to suffer.* Intellect, miracles, the course of Providence itself, all will appear to be ranged on the side of the delusion; to doubt it will seem unbelief,—to receive it, an act of required submission to the Giver of reason. For in that day Christianity will seem to the world to have been a dream. They will wonder, unless all power of wondering should be absorbed by the object of universal wonder (Antichrist), how, for so long a time, a system could prevail, in their estimation so manifestly false, so deservedly exploded. In their new Messiah they will, in their own estimation, both perceive what Christianity ought to have been, and learn by the contrast what it

* Is not geology, or rather, are not the deductions from it, leading rapidly to this, and to the fulfilment of 2 Peter iii. 5? *Vide* Baden Powell's *Christianity without Judaism*.

was not. For when compared with Antichrist's temporary success, our blessed Saviour's mission will appear to have been a failure." . . . "Antichrist has even now his forerunners, who declare openly, that 'the assent of the human race is the divine testimony to a divine mission.' . . . The principles that appear now to be hastening the downfall of Babylon, are of a nature to bring on with almost equal rapidity the coming of Antichrist. Man, in the opinion of these modern rationalists, having grown in wisdom and experience, now requires a revelation suited to his augmented powers. The Old Testament, they admit, might have been well enough adapted to the exclusive spirit of the Jew; the New to the unlearned simplicity of the early Christian. Popery suited well enough the darkness of the Middle Ages; the half-sceptical, half-superstitious creeds of the Continent have hitherto met the requirements of modern times. Something is now demanded that shall be felt to spring from the heart of man himself, something that reason will suggest, and common sense accept, that shall reveal to man the divinity within; shall raise him from the dust of creeds and systems, and shall emancipate him from those fetters which the ignorance and timidity of former ages have cast around him. . . . But though the craftiness of Antichrist may lead him to employ such arguments, his pride will not suffer him long to appeal to such; he will hasten to set himself up above every god, and will open his mouth against the God of gods, even against His name, His tabernacle, and them that dwell in heaven. . . . 'He doeth great miracles.' Upon this Rev. xiii. passage the Church has ever kept her finger, noticing with undisguised dismay that the very words used to

describe the Saviour's miracles are likewise applied to those of Antichrist. Some writers have proposed a qualification, but in vain. St. Paul speaks of '*all* power, and signs, and *lying* wonders.' Even the word *lying*, on which they have built their hopes, does not occur in the other passages; therefore we are forced to conclude, that even if unreal in essence, they will be proof against detection by human vision. 'The False Prophet will call down fire from heaven, and will deceive those that dwell on the earth by the miracles which he hath power to do in the sight of the Beast.' 'At these miracles the non-elect, then on the earth, shall wonder;' that is, they shall be deceived. The elect also would be deceived, but it is not possible; and for that reason alone they stand. The Church has long desired to know, how near a doubt will be suffered to approach the mind before it is repelled by the stern front of the eternal purpose. On this subject the first Gregory thought deeply; and if it may be said without disparagement to his faith, his courage quailed at the prospect. He says, 'While the elect behold with horror such signs and miracles wrought by the ministers of Antichrist, even they, though despising life, will feel a mist of uncertainty rising in their hearts. For as, through its miracles, its imposture flourishes, so, in some degree, does their steadfast vision grow dim. . . . Therefore, by the influence of his lying wonders, a shadow of doubt will obscure the sight of the righteous; and in the hearts of the elect, at the sight of the terrible miracles, a dark thought will gather form and substance.' Compared with the history of our Saviour's life, faith and unbelief will appear to have changed sides. What it was blasphemy to say of the first, it will be soul-

Greg. Max. I.
xxxiii. in
Job.

saving truth to think of the second; 'He truly hath a devil, and is mad,' He lives and reigns by the operation of Satan. Le Haye says, 'Has Satan never done such things before? Did he not, when power was given him to tempt Job, cause fire to descend from heaven in the sight of men?' 'The fire of God!' ex- Job i. 16. claimed the messenger, not knowing what was done, or what Satan intended. 'And did not the same devil once give sense to an image of himself, and cause that it should speak when the serpent uttered deceitful and death-bearing words?' The heaven-sent messengers (alluding to the two witnesses) must not be backed by miracles alone, but by every word of God. The same Scriptures that foretold good things of Christ, have declared bad things of Antichrist. Seen by this light his very miracles will resolve themselves into a fulfilment of prophecy; the great signs and wonders by which he will think to style himself God, will stamp him 'Man of Sin;' for if he did no miracles he would not be the Antichrist of prophecy; if that prophet called down no fire from heaven, he would not be the False Prophet of the Apocalypse.

Le Haye in
Apoc. xiii.

"For such a one, the way is fast preparing, by the efforts now made to pantheise our race, and to represent the intellect of man as the evidence of indwelling divinity. 'Ye shall be as gods,' said Satan at the first. Ye are as gods, Satan begins to say, preparatory to teaching one man to say, I am God."*

Since the time of the Reformation there has been no greater mistake than that committed by many expositors, of confounding the Pope with this Man of Sin.

Mait. Apost.
School of
Prophetic
Interpret.
Conclusion,
pp. 402-426.

* How the *Essays and Reviews*, Colenso, and Rénan, have developed this since Maitland wrote!

No doubt, notwithstanding all the good the Pope has effected in different ages, and all that is good and true which the Roman Church has preserved, there is too much of what is Antichristian in the Papal system. For in what does the Mystery of Iniquity chiefly consist? In opposing one principal feature in the Mystery of Godliness, which is, that God (the Son) should, for the glory of the Father, and the good of man, come down to the limits of a man, and act within those limits: the counterpart in the Mystery of Iniquity being that man should dare to usurp and assume the attributes of God. The Papal is so far Antichristian, as it does certain things of this nature. For a man to allow himself to be addressed as “*Dominus Deus*,” to be *adored*, even with relative worship, or in any sense, sitting on the high altar of God; to vary God’s sacraments; to change God’s laws; to give dispensation for things forbidden; to order things not commanded; and to pronounce judgment before the time as to who are to reign in glory with Christ; these, doubtless, are all assumptions of prerogatives that belong to Christ alone; but still they have all been done in *His* name, and by one claiming to be His representative and vicar. But when Antichrist comes, he claims to be Christ, to be God, to exact and receive worship and obedience for *himself*. The great contrast between Christ and Anti-

Phil. ii. 7. christ is, that Christ *emptied* Himself (*ἑαυτὸν ἐκένωσε*), and
 2 Thess. ii. abased Himself for the glory of God. Antichrist *fills* himself with evil (spiritual) power, that he may exalt himself against God. The Papal is fleshly rule over the spiritual; Antichrist is evil spiritual rule over the unruly flesh that has rejected the spirit of Christ and Christ’s rule in apostles.

Exclusive of Roman Catholics, there is a section of the High Church party that cannot see or believe that the Pope is Antichrist in any sense, because their tendencies are to priestly tyranny and domineering, and to superstition. The Low Church generally cannot see *the* Antichrist to come, the "*Ἀνομος*", because their tendencies are to *ἀνομία*, lawlessness. The zeal for rule and order, not according to knowledge, blinds the one, and the zeal for liberty, not according to knowledge, blinds the other.

Those men who in the present day are writing volumes upon volumes to prove that the Pope is *the* Antichrist, and that the destruction of Babylon is the destruction of Antichrist, are leading their followers into a fearful delusion; nay, they are preparing them to receive Antichrist as Christ; for if the Pope be (as they teach) the Man of Sin, and the Papal system the Antichristian, then, as it is plainly written that he, and it, are to be destroyed by the coming of Christ Himself, he who destroys Rome and the Pope must be Christ; and as Babylon is to be destroyed by the Antichrist, they who believe these writers must receive him as Christ, or at least be ready to welcome him as one sent from God. The responsibility of these men is very great, and they are working more mischief than all the declared enemies of the truth.

In the work of the last Antichrist there will be a fearful mocking of the work of the most Holy Trinity. Christ, the man, working always by the Holy Ghost to bring glory and worship to God the Father, and yet worshipped Himself, and gathering a host of men, the congregation of the just, to render unto God and to Himself obedience and worship! Antichrist, the man,

working by the evil spirit to get worship to the Dragon and to himself, and gathering a host of men, the congregation of the wicked, by the power of evil spirits, to give that worship and obedience; and as Christ has His ministers to witness for Him, and to bring men to God and to Himself, so will Antichrist have his ministers, who shall bring men to worship and serve him and Satan. The chief of these will be the False Prophet. Who this False Prophet is to be, time alone will determine. Many commentators have of late confounded him with the other beast, the Man of Sin. But there is a manifest distinction; the one arises out of the bottomless pit, the other out of the earth; the one is the object of worship, the other works miracles to cause him from the pit to be worshipped and his Image; not the image of the False Prophet, but of the Beast. This False Prophet being symbolised by a Beast, indicates that he has temporal power as well as spiritual. Perhaps something might be said on this, but it is better to avoid speculations. Ben Ezra says it will be the Roman priesthood. Perhaps he is not far wrong; but let us not limit the apostate priests to Rome alone. Satan, it is said in the twelfth chapter, drags down to the earth with him a third part of the stars. But even although there may be a body of priests who will work with the False Prophet, the analogy from the other Beast makes it evident that there will be an individual at their head, who is, *par excellence*, the False Prophet who shall do these things. No living man knows as yet, either who the Man of Sin, or his False Prophet, will be. Neither does any one yet know what is the meaning of the $\chi\xi\xi'$, the 666, the number of the Beast; what is his mark or

his name. Wisdom as to this will doubtless be given from the Lord to His people in that day when it shall be needed. Perhaps to a certain extent the old guess of Irenæus (*Lateinos*) is the best that has been made; for this Beast will be the last head of the fourth, or Latin Empire; but there is a mystery in this number and name far beyond this. There is a glimmer of light thrown upon it in Scripture, viz., that while *seven* is God's number of completeness, and of His day, *six* is that of man, and of his day and time. Irenæus says, "666 is the true number of chapter thirteen of the Lib. v. Apocalypse; and that it is an essential part of the meaning, for Antichrist will sum up the sins of the 6000 years typified by the six days of the world." And Antichrist will be the completion of man's wickedness. Nebuchadnezzar's image was 66, threescore and six, but this is 666. If it has been an abomination for kings to make images of gold, by meddling with the sacred things of God, and making decrees in the Church; how much greater will be the abomination, even that "which maketh desolate," when this fearful man shall issue his decrees, abolishing the daily sacrifice, and all worship but that of himself; and command all men to bow down to that image which he and his False Prophet shall set up.

Many guesses have been made in all ages as to who this Antichrist should be, where he is to be born, &c. At the very beginning they wrote things about him, such as that he was to be a Jew, of the tribe of Dan, born in Babylon; which they had no warrant for. This idea seems very much to have arisen from their attaching a literal in the place of a symbolical meaning to the sealed ones of the seventh chapter of Revelation; sup-

posing these to be the twelve tribes of the literal, instead of the spiritual Israel, and in which sealing Dan is left out. Such speculations sprang also from the refusal of the primitive fathers to admit the supposition of the Church passing into the apostasy; and from their wishing to palm all the predicted evil and wrong upon the Jews, while they appropriated all the honours to themselves; and so they could not believe that Antichrist might be a baptised man.

In our day, likewise, there have been many speculations in regard to individuals who have appeared to fulfil in part some of the things written. But while some of these may have been, like Antiochus, a sort of precursors of Antichrist, a foreshadowing of him; yet it requires but a small exercise of common sense to decide that his appearance is yet future, although the world may be heaving in the birth-throes of his coming, as it is in the birth-throes (*ᾠδίνων*) of the man-child.

The ten kings and the last head of the Beast having come into manifestation, their work will be to destroy Babylon. The powers of the empire that have so long supported her, and been her strength, will, on assuming this new form, fulfil God's mind; and, after sustaining her for a while, will kill and burn her with fire. God's people who are everywhere held captive in her, having been called out of her, she becomes filled with devils, and unclean spirits. That which was meant to be the temple of the Holy Ghost, the Spirit having been grieved and quenched, becomes the habitation of devils; and in one day her destruction cometh. In 1852, just before Napoleon with a strong hand put them down, the French socialists were saying one to the other, "Chaque homme qui porte une soutane mourra dans un jour." They

little thought they were using the very words of Scripture. But the spirit of the Beast is in them ; and that which will destroy the Harlot is gathering strength each day. At the first French Revolution, the spirit of hatred to the priesthood was confined to one nation only ; but now it has spread into all countries, and that which was then an abscess that gathered and burst in one limb, has since been spreading into the whole body ; and, when it comes to a head the next time, it will indeed be death. The scenes that occurred in France in 1793 were a foreshadowing in one nation of what will be consummated in all, when the time comes ; only, then it was an outbreak of popular madness, but this will be the work of kings and of systematised wickedness. And here let us particularly impress upon all who study Scripture, and especially upon those who would confound Babylon and the Beast, that the first is to be destroyed by the Beast and his subordinate kings, while the Beast is to be destroyed by the coming of Christ personal. Babylon is not to be destroyed by Christ personal, though it is true that it is God who destroys her ; but He will do so by the hands of the kings. But the Man of Sin, of 2 Thess. ii., who is the Beast of St. John, is to be destroyed by the personal coming and appearing of Christ Himself.

We said on page 129, that we should make some remarks on the subject of the dates of Scripture as applied to the present times. There are two theories concerning those dates ; one, that the days spoken of in Daniel and St. John are literal days ; the other, that in prophetic, or symbolic language, a day signifies a year ; therefore, that 1260 days means 1260 years, and a "time" signifying a year, three times and a half make also 1260 pro-

Dan. xii. 7,
12.
Rev. xi. 2 ;
xii. 6, 14.

phetic years ; but then those who so think are obliged, in order to come to this result, to make the year consist of only 360 days, or a lunar year of twelve months of thirty days each ; and so the forty and two months of the prophecies come also to make the same number of 1260 days. But there is ground for this, inasmuch as, whether we take these dates to mean days or years, in order to make the times, time, and a half, that is, three years and a half, equal to the 1260 days and the forty-two months, we must make the years lunar years, and the months lunar months.

Concerning the first theory, namely, that these times are literal days, it is certain that it is a true one ; and that if men had not fallen into the error of making the Pope *the* Antichrist, they would never have thought of denying it. Making the Pope to be the Antichrist, they could not admit a literal application of 1260 days as the period of his existence ; and were compelled, therefore, to deny that they could be literal, and must solely mean a day for a year.

All the old Fathers from the earliest times agreed in this, that these days meant literal days, during which Antichrist should exist in the plenitude of his power ; and this doubtless will be the case.

But then comes the question, Is there no truth in the application of a symbolical and mystical meaning of these 1260 days to Babylon ? Of late some have been very violent on this point, and, while justly vindicating the true and literal meaning of the dates as applied to the time of the literal Antichrist, they entirely deny that there can be any truth in a mystical meaning of them as applied to Babylon ; and challenge men to bring forward any proof from Scripture, that a day is ever said to re-

present a year. Now, this is going too far; for from various passages in Scripture, the use of a day to represent a year may be fairly argued. The 9th chapter of Daniel, notwithstanding the denial of this class, makes use of the term "weeks," the word being in every translation of the Hebrew rendered *weeks* (Sept., ἑβδομάδες; Vulg., *hebdomades*); and the seventy weeks in the passage are made to signify 490 years. The passage in Hosea vi. 2, while it literally applies to our Lord rising the third day, does also appear to relate to the restoration of the Jews to God's favour in the third millènnium from the time of their casting out. And in Ezekiel iv. 6, a day is in express terms used to represent a year. It is, therefore, no straining of the Scripture to say that the period of 1260 days may, without losing sight of the literal meaning, be figuratively and symbolically applied to a longer period.

The question then arises, Have those who have applied the 1260 days in a mystical sense to Babylon been altogether wrong? The Scripture, while it has but one *literal* interpretation, has often many applications of a less direct kind; and the Holy Spirit gives to the people of God to apply them to existing circumstances. That the Pope is not the Antichrist of the *last days* (ἐσχάταις-ἡμέραις) has been sufficiently demonstrated; but is not the Papal system, so far as it is Papal and not Catholic, the head of the Antichristian system of the *latter times* (ὕστεροις καιροῖς)? Is it not that in which are found those marks which St. Paul has denounced as Antichristian, and apostatising ^{1 Tim. iv. 1.} (ἀποστήσονται) from the faith? If it be so, then have those who have applied the 1260 days as years to the existence of that system been entirely in error? If

so, it certainly is remarkable that, at the times they calculated, the first blows against the entire system of Babylon have been struck. They calculated that from the date of the edict of Justinian, which set the Bishop of Rome over all the churches, and which exempted bishops from the jurisdiction of the civil tribunal, viz., A.D. 533, the time of Babylon's power would be 1260 years, which ended in 1793,—the year when the National Convention decreed that the Christian religion should be abolished, and the year also of the slaughter of the priests.

The other date from which this period is calculated, is that from the decree of Phocas, A.D. 606, confirming the authority of Rome, from which 1260 years carry us to A.D. 1866; but Fleming, who wrote, A.D. 1701, judged that they would be prophetic years, and not Julian, and so would end in 1848,—and in 1848 there was another great blow struck at Babylon, and at the established order of things.

Modern criticism has thrown a doubt upon the subject of those decrees of Justinian and Phocas, and asserts that those parts of them which confer this authority on Rome are forged interpolations of a later date; but especially as to that of Justinian, the scope of the evidence is in favour of the alleged decree, being corroborated by other parts of the Pandects, and by his other acts and letters. The matter is of no great consequence, for calculations on these dates do not affect the truths we have been writing upon; but it is only fair to state what can be said on the subject. But this far is certain, that all agree that in Justinian's time a great change took place in the position of the Church; and that the exemption of the bishops, leading to that of

all the clergy, from the jurisdiction of the civil power, was the first act of setting the Church above the State ; and it is certain that in 1793, as we have already shown, the first terrible blow was struck at her, which was repeated again in 1848, and which work remains yet to be consummated in the day when the kings will destroy her altogether. What the intermediate process is to be, who can say ? Every year brings out some fresh phase in her position in regard to the kings of the earth, who are yet supporting her. It may be, and it is more than probable, that immediately previous to her extinction she may have a short period of augmented power and influence granted to her ; that she will put forth that power, and the powers of those she rides upon, more terribly than ever ; and that the blood of the saints will stain her garments once more for the last time, so that, as it was said of Jerusalem of old, it will be said of her, "In her was found the blood of prophets and of saints, and of all that was slain on the earth," before her retribution come. If these chapters of St. John refer more particularly to what is to happen at the end, then it is indeed to be counted upon that the Mystery of Babylon, and her cruel work, will be manifested more fearfully than has yet been.

Rev. xviii.
24.

The beast and his ten kings having fulfilled the destruction of Babylon, it will become manifest that they have not fought against her from any love of Christ or of truth, but from enmity against Him and it, by their turning against Christ Himself and the remnant of His people.

And we would warn all who love the Lord, against joining themselves to those who seek to destroy the established churches, or the established order of things

Ps. xvii. 13.
Isa. x. 5.

Rev. xviii.
20.

Ps. xciv.

Matt. xxvi.
52.
Rev. xiii. 10.

as existing between Church and State, whether in Roman or Protestant countries ; to pull them down, or to separate them, or to rob them. Notwithstanding their thousand failings, they are still God's witness in their respective countries. The enmity of those who are now assailing Rome is excited, because she is, with all her faults, a witness for God's authority, and for the principle that authority is from God. God, in the Christian dispensation, does not employ *His* people to use the sword against those whom He wishes to punish, but the wicked : "the wicked which is thy sword." The Jews He did use against the Canaanites, for they represented the Law, and the Law destroys ; but the Christians represent the Gospel, and the Gospel saves and does not destroy. Therefore it is the wicked whom God will use as His sword against Babylon ; and although, indeed, the apostles and prophets, and all good men with them, will rejoice over her, when God avengeth them on her who has so long corrupted the earth, and done violence to the truth and to them that followed it, yet they remember that "vengeance belongeth unto God," and that "all they that take the sword shall perish with the sword," and that their part is patience, faith, endurance ; besides, that, till God calls them to come out, their present duty is to uphold all priests, as well as all kings, by their prayers.

It is necessary that we should say a few words on the contents of the 12th chapter of Revelation, since the events described therein belong also to the times we are treating of.

We have there a woman represented in vision, but how different from the woman of the 17th chapter ! Clothed with light, and walking in light, and the stars

of light circling her brow! Combining all the ordinances of heaven, the Church is seen as the faithful one, the Mother of the Man-child who is about (ὅς μὲν λ. εἰ) to rule the nations. All the Fathers agree that this is a vision of the Church (though some of them make strange confusion by the errors which they have added); and they had a very general perception that the history of the sun-clad woman and her seed is that of the Church, just previous to, and in, the times of Antichrist. At a later period some of them, while continuing to apply this vision to the Church, introduced the Virgin Mary as the primary subject of it. This error may be traced to Epiphanius, A.D. 400, who making a guess and interpreting the symbol literally, says, "that, seeing the uncertainty of her (Virgin Mary's) later history, for anything known to the contrary, she *may be* the woman flying into the wilderness." Some make it to be the Jewish Church, with the twelve patriarchs round her head, giving birth to Jesus Christ, or to His body the Church. Some say that it will be the Jewish Church restored in the last days. And some, that it will be a Christian Church formed of converted Jews in Judea in that day. But none of these interpretations can stand a moment's consideration. For when did either the Virgin Mary or the Jewish Church flee into the wilderness (whatever that may mean) for 1260 days, or three years and a half, whether we take that period to signify three and a half literal years, or 1260 years? What happened to the Virgin Mary? or what happened to the Jewish Church, at the termination of A.D. 1260? It is an absurdity, and needs no refutation. So also as to the speculation that it may be the Jewish Church

Gen. i. 14, 16.

Lib. iii. t. 21,
c. xi.

Rev. xii. 6,
14.

restored. For every one of the expositors is obliged by the context to confess, that this vision is to be realised before, and during, the time of Antichrist; and therefore it is quite clear that what is pointed at cannot be the Jewish Church restored to God's favour and converted to Christ; for before the Second Advent of our Lord there can be no Jewish Church, but only the Christian Church, in which there is neither Jew nor Gentile known. And, moreover, if the Jewish people and nation were converted to Christ before His Second Advent, then they would all be translated and caught up to meet Him at His coming, and so there would be no Jewish nation left on the earth, which would render void all the prophecies concerning them and their future position among the nations. And as to the last of this series of errors, viz., that it is a small Judaic Christian Church in Judea that is to be clothed with the sun, and to have the twelve stars round her head, and that her child is to rule the nations, it is only needful to mention it, that the unreasonableness of it may be seen.

Having disposed of these futile imaginations, let us examine the true meaning of the symbols of this chapter.

We before said that the Church could be regarded (spiritually) under two aspects at the same time; one, as the faithless and corrupt harlot, the other as the faithful mother of God's children. There has been a measure of truth in that which many have contended for, namely, that the real existence of the Church is an invisible one, and its unity spiritual; and that those are the true members of it who in all ages have been united to the Head, the Lord Jesus Christ, and

to one another, in the power of the Holy Ghost. This, no doubt, has been the case; and thus has the Church ever been the mother of those who, in the aggregate, will form that one body that shall rule the nations, here symbolised as the man-child.* But while this is true, there is a speciality of time in regard to this vision. As in the 17th chapter, while the Woman and the Beast are both seen in their general history, and from their earliest existence, till the time of their destruction, yet has that chapter a special reference to a certain definite period of their career; so this 12th chapter, while it may show the Church in all generations, has special reference to a certain period of her history, and that period is, as above mentioned, that which immediately precedes and accompanies the Antichristian time. And then she is seen with the crown of apostleship round her head, and as bringing into manifestation that body which is to be caught up to God and to His throne, and whereby He will rule the nations.†

Micah v. 3.
Rev. ii. 27.
Matt. xiii.
40.
Cant. vi. 10.

* This symbol cannot mean the Lord Jesus Christ personal, for the man-child here brought forth is immediately previous to a term, or period, of 1260 days, which cannot in any way be predicated of the first year of the Christian era, or of the year 33, when the Lord ascended into heaven.

† Irenæus and Victorinus both agree in the above interpretation. "The flight of the woman into the wilderness is from Antichrist, and the casting of the Dragon out of heaven by Michael is at the beginning of Antichrist." Methodius says the same: "The woman clothed with the sun is our Mother; a certain power existing by herself, apart from her children. . . . This power is the Church. . . . It would teach you nothing if I were to explain this to mean the natural birth of Christ; for the mystery of the Word's incarnation was completed long before the Apocalypse was written; and John prophesies about things that are, and that are to come. And

Vol. iii. 117,
119.

The earlier Fathers saw more clearly the meaning of the symbol than those who came after. Stanley Faber says, in his "Sacred Calendar of Prophecy :"—"In the symbolical language of the ancient prophets, the birth of a man-child denotes the setting apart of a community from the great general mass with which it was previously commingled ; while the gestation and labour-throes which precede it refer to the difficulties, trials, and troubles, of whatsoever description they may be, which precede the setting apart the community in question. Such, then, is the abstract import of the birth of a man-child ; but, in the present vision this allegorical phraseology has a special and particular relation to Christ ; for the man-child is described, like Christ Himself, as one who shall rule all nations with a rod of iron. Hence, as Mede observes, the man-child must denote Christ in some sense. But he cannot be the literal Christ ; because such an application is not consistent with the language of Scripture, which invariably represents our Lord as the Husband, not as the Son, of His Church ;" or with the chronology of the prediction, for the literal Christ most assuredly was not born at the commencement of the latter 1260 years (or days). If this be so, "then it will plainly follow that the birth of the Apocalyptic man-child must denote the setting apart of a faithful Christian

Christ, born long before, was not snatched up to God's throne as soon as brought forth, lest He should be devoured by the serpent ; but He was born and came down from the throne of His Father for this very purpose, that He might roughly handle the Dragon, and give him battle in the flesh. You must allow, therefore, that this woman is the Church travailing with, and bringing forth, her ransomed ones."

ecclesiastical community from the great mass of God's true worshippers: that henceforth, safe under the care of an almighty superintending Providence, it might bear witness to the Gospel in its corporate or collegiate capacity, while the remaining mass out of which it was taken should do so only individually and unconnectedly."

Is there not good ground to believe that the work which we have seen commenced, and in a measure manifested, has some reference to the things here symbolised? If apostles and prophets have again been restored; if light has been given, specially concerning that kingdom of which the sun is the emblem, such as had not been given for ages, if ever; if the ordinances of rule and of righteousness in things of heaven, and things of earth, have been again seen; if men are being made ready by God's ordinances to be caught away unto Christ; if the Church is striving with birth-throes Rev. xii. 2.
(*ᾠδίνουσα*), such as she has not ever before experienced; if, at the same time, the world also is in the commencement of its birth-throes, its *ἀρχὴ ᾠδίνων*, which will Matt. xxiv. 8.
bring forth the Antichrist, and which the 13th chapter of Revelation shows is to accompany the birth-throes of the Church,—is it presumptuous to say that we are approaching that time when the symbol of this chapter shall be realised? And let it not be thought that because the twelve stars round the woman's head symbolise the Apostles, therefore there can be no apostles now. John the Baptist, as a prophet, complemented the work of Moses the prophet; and if the stars mean the first Apostles, that is no reason to forbid that that office should be seen in exercise now at the end of the Dispensation. On the contrary, we have reason to expect that there should be a complementing and bring-

ing to a close of the work of the first twelve. There are twenty and four elders who sit round the throne; and that is a symbol of something worthy of the Church's consideration. It may be more than questionable, whether twelve of them signify the twelve Patriarchs, seated in the highest place, and excluding Abraham, Isaac, and Jacob.

We observed at the commencement, that the vision of the 4th chapter of Revelation could not be fully manifested till the completion of the body of Christ; and this is fairly to be deduced from the 5th chapter, where the twenty-four elders, and the cherubim, the symbols of the rulers in the Church in glory, and of the four ministers of Christ in it, say, in their song, that they have been redeemed unto God by the blood of Christ, out of every kindred, and tongue, and people, and nation; whence it may seem that the number of those who are symbolised in that vision has not been completed yet. The vision of the 4th chapter showed the perfect thing first, and as it will be seen when all is accomplished; and then the following chapters proceed to show the successive steps to it.

We may have seen the beginning of these things; who can tell all that the Church will have to go through yet, before that birth be completed?

It is when the war in heaven, mentioned in this chapter, takes place, and Satan shall no longer be allowed either to appear before God, as "the Accuser of the brethren," or to hinder the Lord any more *in* His Church by his spiritual operations in the invisible, but is cast down to the earth,—it is then that his malice will be stirred up more than ever to use the earthly powers outwardly against the Church; and then indeed

Job i. 6.

Rev. xii. 1.

will the powers of the empire be urged on by him to do their worst; and he will bring up its last Head and its ten Kings to do his work, and seek to crush the Church out of the world. But the Lord will not leave Himself without witnesses against him, He will raise up His "two Witnesses;" and the Beast from the bottomless pit shall fight against them, and slay them; but only to Rev. xi. 3, 7. his own destruction.

The same mistake, of making the Pope to be the Rev. xi. 3-12. Antichrist, has led to the writing of much that is absurd and erroneous as to those Witnesses. They have been interpreted to be the Waldenses and Albigenses, the Holy Scriptures themselves, &c. &c. But like the Beast and the False Prophet, they have not appeared yet. And as no one knows or can say who the Beast or the False Prophet is to be, so no man can say who those two Witnesses are to be. The old tradition is, that they are to be Enoch and Elijah, and the idea came in early; but it is no better than a guess, and without any scriptural foundation. It is most true that Elias will come to the Jews, as it is prophesied by Malachi, and confirmed by our Lord Himself; but that does not prove that he will be one of those witnesses; and the reason given by Tertullian why they should be Enoch and Elijah, namely, that all men must die,—and therefore, as Enoch and Elijah were both translated without dying, they will have to come to be slain by Antichrist, that they may die,—is without any force, as many men will be exempted from dying, and will be changed at the Lord's coming. Marcella puzzles Jerome with this question: "If all must die, even Enoch and Elias, how can those be said to die who are to be caught up to meet the Lord in the air?" and well might she ask it;

Ecclesiasticus, xliv. 16.

John xxi. 22.

and Jerome evades the question, and gives no reply. The Vulgate reading of 1 Cor. xv. 51 is, *Omnes quidem resurgemus sed non omnes immutabimur*; but it is against all authority; and St. Paul, both here and in 1 Thess. iv., intimates that we shall not all die. It is evidently not an apostolic tradition; for at first they only spoke of Elias as one witness, and added Enoch afterwards. The text advanced from the Vulgate in favour of Enoch being one of them, is a false translation from the Apocrypha: *Henoch placuit Deo, et translatus est in Paradisum, ut det gentibus pœnitentiam*; whereas in the original it is ὑπόδειγμα μετανοίας ταῖς γενεαῖς, “being an example of repentance to (all) the generations,” not “that he may give repentance to the nations.” And Tertullian’s second reason for their death, viz., “that by their blood they may extinguish Antichrist,” is also an erroneous one; for it is not they, or their blood, which extinguish him, but the coming of Christ Himself. Other guesses have been made, such as that Moses and St. John will be those Witnesses,—Moses, because his body was not found, and St. John, because of our Lord’s words to St. Peter concerning him: but all these are equally without any ground of authority.

Therefore, without venturing to affirm who will *not* be those Witnesses, any more than to guess who will be, all that can be said about them is, that they have not yet appeared, that their day and work are future. When they do appear, the Man of Sin and his followers will not be deterred by them, notwithstanding all the supernatural proofs they will give that they are sent from God. And when the time of their witnessing is concluded, he will slay them; and what is written concerning their dead bodies lying unburied and their

resurrection (whatever that may mean), will be fulfilled.* And Antichrist, by his lying wonders, will prevail with the majority of men, to cause them to disbelieve in the signs and wonders done by God. Nothing will arrest him in his desperate career; but (the people of God being at last all removed out of the way) his judgment and that of those that follow him begins, and the seven angels pour out the last vials of Rev. xvi. the wrath of God upon them. We are here again compelled to notice, what we slightly mentioned before, the great error there has been in supposing that these vials have any of them been already poured out. The very first of them is accompanied by a grievous sore on those who have the mark of the Beast, and who have worshipped his image; and the fifth is poured out upon the Seat of the Beast. How, then, could this have been done, when as yet that mark has not been imposed, or that image made, or the Beast set upon his Seat? These erroneous interpretations have proceeded from the same source as many others we have pointed out, viz., from imagining the Pope, or the first Napoleon, to have been the eighth head of the Beast.

During the sixth vial, evil spirits will go forth out Rev. xvi. 13. of the mouth of the Dragon, the Beast, and the False Prophet, working miracles, to gather the kings of the earth, and of the whole world, to the great day of the battle of God Almighty. And here again we ask, How can these evil spirits have gone forth, before the Beast, and the False Prophet, out of whose mouth they are to

* Many absurdities have been written about the death, resurrection, and ascension of the two Witnesses, ■ applied to the Albigenses, &c.; but they proceed from the mistake that these witnesses have already appeared.

proceed, have come into being? And where are the miracles they have worked, or are working? No doubt there are abundance of evil spirits working—deceiving and beguiling—by clairvoyance, table-turning, necromancy, and suchlike; but miracles! where are they? No; these things are yet to be.

And Scripture at last brings us to the two closing scenes of the mysteries of godliness and of iniquity, which have worked in the Church from the beginning. The consummation of the mystery of godliness is the resurrection of the dead, and the change of the living saints, and their translation unto Christ; after which is the marriage of the Lord and His Church; and finally, His and their manifestation in glory. The consummation of the mystery of iniquity is open battle against the Living God and Christ personal, and the casting of the Beast and the False Prophet alive into the lake of fire.

The two mysteries come to their respective heads. The Lord's work issues in resurrection-life to a certain body of men, a thousand years before it reaches the rest even of saved men, and in a glory far above the condition of the latter; and in an eternal union with Christ, of which the marriage union of man and wife is only a faint symbol. Satan's work issues in the lake of fire to some, a thousand years before the rest of *lost* men, and even Satan himself, for whom it was prepared, are cast into it, and in a pre-eminence of shame and torment for ever. For it is written, that when the Lord hath judged the great Harlot that corrupted the earth, *then*

Rev. xix. 1-9. the time of the marriage of the Lamb has come, and His wife hath made herself ready.

And who is His wife? The Church; she who was

long ago foretold and spoken of in the 45th Psalm, and in the Song of Solomon; the Queen at the Lord's right hand; the *One*, the chief above all the rest, because she alone is baptised with the Holy Ghost; in *all* things made like unto her Lord; one with Him; raised from the dead at His coming, or changed in a moment; caught up to meet Him, that she may work with Him; and glorified in spirit, soul, and body, like unto Him, and filled with the Holy Ghost and all the power of God. Then shall be seen the difference between those who, faithful to their baptism and to their Lord, shall be counted worthy to be among that blessed number who shall be congregated unto Him at the day of the First Resurrection, and those who, having broken their covenant and joined themselves to the Harlot, shall be left in their graves till the time of the general resurrection, or who, having joined themselves to the Apostasy, shall be congregated unto the Beast, Cant. vi. 9. Rev. xix. 21. and shall perish by the sword of him that sitteth upon the horse. For those who have been faithful to Christ, as Husband and as Lord, as Priest and as King, shall enter into the chamber of glory with Him; they shall be gathered to the marriage supper of the Lamb; they shall receive the reward of the kingdom; they shall be made priests and kings; while those who have made themselves members of that harlot, and not repented, cannot enter into the bridal chamber; and they who have apostatised from Christ and rebelled against Him, and sought to take the kingdom from Him, the chief actors in that rebellion, instead of entering into the chamber of glory, shall go into the lake of fire; and their followers, instead of sitting down at the marriage supper of the Lamb, shall become themselves the viands Ver. 17, 18.

of the other supper of the vengeance of the Great God, and the fowls shall feast upon their flesh.

For the Man of Sin, the Lawless One, inflamed by Satan with rage and pride, shall think to be able to withstand Christ; and shall gather all his armies, headed by his ten kings, and the kings of the whole earth, to make war with the Lamb, and against him that sitteth upon the horse. He shall have succeeded in gathering the whole earth, and shall have taken his seat as God; he will have invaded Judea, and “set himself on the mount of the congregation in the sides of the north.” Then the indignation of the Lord comes up into his face. *When the impious man hath set himself as God and king on God’s holy hill of Zion*, then he hath consummated his wickedness, the patience and long-suffering of the Lord are worn out; He cometh to vindicate His name, His throne, His kingdom. “Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as devouring fire;” “And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod;” “for the day of vengeance” is in His heart. He comes, as described in the 19th chapter of the Apocalypse, riding on the white horse, followed by the armies of heaven, symbolised as riding on white horses also. But *they* fight not; “*He* treadeth the wine-press alone;” His vesture is dipped in the blood of His enemies.*

* The misapplication by commentators of this 63rd chapter of

The Beast, the Man of Sin, and the False Prophet who worked miracles for him, are taken, and are cast *alive* (*ζῶντες*) into the lake of fire burning with brimstone. As Dathan and Abiram and their company went down alive into Hades (*ζῶντες εἰς ᾧδου*), so shall these go down *alive* into the fiery lake, its *first* inhabitants. "For Tophet is ordained of old; yea, for the king it is prepared: He hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." The breathing of the Lord upon His people is the Holy Ghost and life eternal; but His breathing upon His enemies is a consuming fire; for He shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming. Those that follow the Beast in this unholy war are "slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." It is not said that these are now cast into the lake of fire, but that they are slain; and the fowls eat their flesh, and they are sent to abide in the prison-house of spirits till the day of judgment, like other men. But the Beast and the False Prophet are cast alive into that lake, where the devil himself is not cast for a thousand years afterwards; they are the first-fruits of hell,—of the congregation of the lost;—as those who are then with Christ, and united to Him on that blessed marriage-day, are the first-fruits of heaven, and of the congregation of the saved. How strange it is that the Church, the Lamb's wife, should, as a body, have for-

Rev. xiv. 20;
xix. 13.

Rev. xix. 20.

Num. xvi.
30-33.
Isa. xxx. 33.

John xx. 22.

2 Thess. ii. 8.

Rev. xix. 21.

Ver. 7-9.

Isaiah to our Lord's crucifixion, instead of to the epoch of the 19th chapter of Revelation, is another instance how the gospel of the kingdom had been forgotten.

gotten, ceased to hope for, care for, prepare for, and look for this day, this bridal day! How have her teachers eaten out the faith of it from the hearts of men by addressing individuals as the Lord's brides; by applying the passages in Scripture which speak of the Lord's wife, to the Lord's mother; by flattering nuns that they were the Lord's brides; and by telling men that the hour of death was the consummation of their union with Christ! Whereas the Lord's wife is the Church, one body; formed of many individuals, of all the baptised who shall attain to the resurrection from the dead at His coming; or who, if alive, shall be changed and translated, with those who are risen, into His presence; the true "Queen of heaven," who shall sit with her Lord on the throne, ruling over all, governing all, nearest to Him, dearest to Him; the sharer of His glory, honour, dominion, and power; the dispenser of grace from Him to all: He receiving all from God, and giving to her; and she receiving all from Him, to give to the inhabitants of the earth, and to all the hosts of heaven.

This is your calling, O ye baptised, which ye have forgotten!

You have forgotten the Queen's place, the Queen's throne, and have thought to take the *servant's* place in the house of your Lord, and to be content with it. But now again God is calling you to the knowledge of your true place, and to the preparation for it.

The destruction of Antichrist and his abettors having been accomplished, the false bringers of a millennial rest to the world, and the false bringer of light to him, being sent into a place of tossing fire and darkness, while those who took arms for them against the Lord

are destroyed by the sword,—Satan, the adversary of Christ, who from the beginning rebelled and instigated men unto rebellion, is himself now seized and bound by the Angel of the Lord, and cast into the prison of the bottomless pit ; where he is to be confined for a thousand years, and shall deceive the nations no more till the thousand years be fulfilled. Rev. xx. 3.

Many extravagant notions in the Christian Church have we had to recount in the course of this our painful history ; but perhaps none has exceeded that of asserting that these thousand years have already come, during which Satan has been bound, so that he should not deceive the nations. We have seen that the whole Church was once filled with the idea that Satan was bound at the Incarnation of our Lord, and that the Millennium terminated at A.D. 1000 ; others have maintained that he was bound at the Ascension of our Lord ; others, that the thousand years were during the Middle Ages, and that he was loosed when Luther came ; others, that a thousand years does not mean a thousand years, but all the period from the resurrection of the Lord to the end of the world !

Was Satan bound when he bruised the heel of the Seed of the woman, and urged Judas to betray, and the Jews to crucify Him ? Was he bound when St. Paul complained of being hindered by him, and told us to put on the whole armour of God, that we might fight against him ? or when St. Peter bade us watch and be sober, for that he went about like a roaring lion seeking whom to devour ? Was he bound when he taught Ananias and Sapphira to lie to the Holy Ghost, gave power to Simon Magus and Elymas the sorcerer, and inspired the Pythoness of Philippi ; or when his evil spirits leaped

1 Tim. iv. 1.

upon the powerless exorcists and overcame them? Was he bound when he stirred up Nero and Domitian to endeavour to quench the Christian Church in blood? Has he been bound in Africa, in India, in China, in Turkey? Have none of the nations been deceived by him, when three-fourths of the world are worshipping devils? Was he bound at the time when, according to the prophecy, “men should depart from the faith, giving heed to seducing spirits, and doctrines of devils;” “forbidding to marry, and commanding to abstain from meats?” Was he bound in the French Revolution? Is he bound when he is yet in the heavens, the prince of the power of the air, abiding the day of the war between Michael and himself, when he shall be cast out of heaven into the earth? Will he be bound when he persecutes the Woman? or when he raises up Antichrist, and gives him his power and great authority, and his miracles to the False Prophet? Will he be bound when the evil spirits go out from him to gather the kings to the great day of the battle of God Almighty? One only wonders that men should imagine such things, or argue so irrationally. To deny the existence of the Evil One, or attribute all the atrocities done on the earth to the mere unaided wickedness of man, one can understand; but for any who profess belief in the Scriptures, and in the existence of Satan, to say that the deceiver of the nations has been found in the prison-house, because the ten persecutions of the Roman emperors terminated, or because of the comparative civilisation of the Christian nations, or for any other reason, passes all comprehension. No! it is an event yet to come, and it cannot come till the enemy has accomplished his crowning work of stirring up the Man

of Sin to rise against God, and has persuaded the world to follow him. Then shall he be laid hold of, and bound, and cast into prison, and he shall be shut up; and for a while the earth shall be free from his presence. And it will remain to be seen what men will then do, for there is one lesson more yet to be learned. Rev. xx.

The usurpers of the kingdom of Christ, Babylon and Antichrist, being both swept out of the way, and Satan, the opposer of it, being bound in prison, the Lord, with His saints, takes the kingdom. The Prophecies of Daniel are accomplished; the fourth empire, with its ten horns, and its other horn with its blasphemies and persecutions have come to an end; and the time for "the kingdom to be given to the saints" has arrived at last. And who are the saints? There are two different categories of these: the Christian Church, and the Jews. *1st*, The Christian Church perfected and glorified, composed of all those who, if asleep, have been counted worthy to attain to the First Resurrection, or, if alive, have been changed, and with the others taken up in their bodies to be glorified with the Lord in the heavenly Jerusalem—"Blessed and holy is he that hath part in the First Resurrection," they "shall be priests of God and of Christ, and shall reign with Him a thousand years;" and *2nd*, the Jews in their place in the earthly Jerusalem, restored to the favour of God, and set over the nations. Although the First Resurrection is named now in this 20th chapter, it is spoken of as a thing concluded; for as, when the Lord comes to destroy Antichrist, all His saints come with Him, therefore they must have been raised and taken up to Him, or they could not come with Him. It is Rev. xx. 6.

incumbent on us here to say a few words on the subject of the First Resurrection, for there is a general impression that the belief in it rests solely upon this passage. But this is a great mistake. The truth of a resurrection of some at a different time from that of the general resurrection is evident from Scripture, independent of this passage in the Apocalypse. Omitting the passages from the Old Testament Scriptures, sustained by the promises of which the Old Testament worthies, as St. Paul says, suffered and served God, in the hope of obtaining a better resurrection, we will state as briefly as may be the conclusion to which we are led by the words of the Lord and His apostles.

Heb. xi. 35.

Luke xx. 35.

Phil. iii. 11.
(Orig.)

1 Cor. xv. 23.

Our Lord makes a distinction between the resurrection which some shall be counted worthy to attain to, and some not. St. Paul says there is a resurrection “out from among the dead,” to attain which he strove with all his might as the prize to be gained. He also expressly tells us, that while as in Adam all die, so in Christ shall all be made alive; yet it shall not be all at once, but “every man in his own order; Christ, the first-fruits; afterwards *they that are Christ’s at His coming.*” It is particularly to be remarked, that wherever the resurrection of Christ, or of His people, is spoken of in Scripture, it is as a “resurrection *from* the dead;” and wherever the general resurrection is spoken of, it is the “resurrection of the dead.” This distinction, though preserved in many instances in the English translation, is too frequently omitted; but in the Greek the one is always coupled with the preposition *ἐκ*, *out of*, and the other is without it; and in the Vulgate it is rendered by *à mortuis*, or *ex mortuis*, as distinct from *resurrectio mortu-*

orum—*de entre los muertos* (Spanish). In Rom. viii. 11, "The Spirit of Him that raised up Jesus from the dead," it is ἐκ νεκρῶν, à mortuis. So in Rom. x. 7; Eph. i. 20; Heb. xiii. 20; 1 Pet. i. 3, 21. So Lazarus was raised ἐκ νεκρῶν, John xii. 1, 9. Our Lord, in His reply to the Sadducees, made the distinction between the general resurrection of the dead, and the resurrection which some should be counted worthy to attain to. The children of this age (αἰῶνος) marry, but they who shall be accounted worthy to attain that αἰῶν, and the resurrection from the dead (ἀναστάσεως τῆς ἐκ νεκρῶν), shall not marry (Luke xx. 34, 35). St. Paul, when he spoke of a resurrection to which he strove to attain, and to which he was with all his might pressing forwards, as the high prize to gain which he was agonising, and for which he counted all else loss, as if one preposition was not enough to indicate his meaning, uses it doubled, εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν, "Si quomodo occurram ad resurrectionem, quæ est ex mortuis." If St. Paul had been looking only to the general resurrection, he need not have given himself any trouble, or made any sacrifice to attain to that; for to it all, even Judas and Nero, must come; but to attain to the First Resurrection, he had need to press forward for the prize of that calling. And thus in his argument for the resurrection in 1 Cor. xv., when he speaks of the resurrection generally, he speaks of the resurrection of the dead (ἀνάστασις νεκρῶν); but when he speaks of our Lord's resurrection, it is ἐκ νεκρῶν, from the dead. And he marks the time when Christ's people shall be raised from the dead, namely, "at Christ's coming," "every man in his own order:" 1st, Christ; 2nd, Christ's people; 3rd, all the remainder, at

Phil. iii.
8-11.

Scholz.

Vulgate.

Ver. 2, 21.

Ver. 23-26.

some other period, which he terms "the end," when the last enemy, death, is to be destroyed, put an end to. And it follows as a matter of course, that if those who are Christ's are to be raised from the dead at His coming, and if he comes previous to the destruction of Antichrist and to the Millennium, this first resurrection must be at least a thousand years before the general resurrection. That this period is a thousand years, is the additional light we get from this 20th chapter of Revelation. From all Scripture we gain the knowledge generally, that they who have been faithful to God from the beginning of the world shall be raised from the dead at Christ's coming to take the kingdom; and from the passages we have cited, and from other parts of Scripture, we gain the knowledge that those also who are Christ's rise *before* the rest of men; but we gain no information as to *how long* before the rest. But this chapter supplies that deficiency; it is a thousand years. If there be no millennial reign, the doctrine of the First Resurrection yet remains, as established from Scripture; but if there is (as there undoubtedly shall be) a millennial reign, and that brought in by the personal Advent of Christ, then the First Resurrection, the resurrection out from among the dead, is one thousand years at least before that of the οἱ λοιποί, the rest; for it must be when He comes. In Adam all die; in Christ all shall be made alive (ζωοποιηθήσονται); but every one (each man, ἕκαστος, unusquisque) in his own order; ἀπαρχή, first, Christ: ἔπειτα, some two thousand years after, they that are Christ's; εἴτα, then, one thousand years at least after, the rest of the dead; for they (οἱ λοιποὶ τῶν νεκρῶν) are not made alive, do not live again, till the thousand years are

finished. We say, "one thousand years at least," for that is the time of the millennial reign; but, as we before observed, Christ's saints have to be raised before that reign commences; for they come with the Lord when He comes to establish that reign on the earth; and must necessarily, therefore, have been caught up to meet Him some time previously. Given that they that are Christ's are raised at His coming; that He comes at the commencement of the Millennium; that the last enemy, death, is not destroyed till after the Millennium; the conclusion is inevitable that the First Resurrection must be a thousand years before the Last.

Thus we find all Scripture, Old and New, agrees on this point, that there is a First Resurrection, the mark of the goal, the prize to be won by those who run so as to obtain it. Strange it is, that the Church should have so lost sight of it, and even spoken of it as a heresy, and striven to explain away the words, "First Resurrection;" the Roman Catholic applying it to the soul going to heaven when separated from the body, the second resurrection being that of the body itself; the evangelical class making it the regeneration of the soul in the present life. Extremes meet: all alike have lost sight of the true meaning of the words, the plain and simple meaning of them,—the peculiar hope of the Christian Church. But how could Babylon keep in mind, or hope for, the First Resurrection, which strikes at the root of all her false hopes of reigning over the earth in the present body and before the coming of the King? for the First Resurrection and the Kingdom are indissolubly united.

We say that this First Resurrection ever should have

been the prominent and peculiar object of the Christian's hope. The hope of all creation is deliverance from the vanity to which it has been subjected by Adam's fall; the common hope of all men is resurrection from *death*; the hope of the Jew is resurrection *from the dead* at Messiah's coming, and the first, the highest place among the nations; the hope of the Christian is the First Resurrection and the glory of Christ, the first, the highest place among all creatures whatsoever. The Church shares in the common hope of the creature and of all men, *i.e.*, to be freed from the bondage of corruption, with the redemption of the body; she shares with the Jew in the hope of being raised *from the dead* at the coming of the Messiah; but she has a hope far beyond them all, which is to be changed into the body of glory, and to share with her Lord in His exaltation and power, and with Him to reign over all; and yet this is the hope she has forgotten.*

Rom. viii. 19,
21.
Ez. xxxvii. 1;
Dan. xii. 2.

Intimately and inseparably connected with the point of the First Resurrection is the millennial kingdom of Christ; that intermediate stage between the present

* Those who wish to investigate the subject for themselves, can refer to the following passages :—

νεκρῶν with the preposition ἐκ—1 Cor. xv. 12, 20; Rom. x. 7-9; viii. 11; Col. i. 18; Rev. i. 5 (ἐκ is in Text. Recept.); Col. ii. 12; Eph. i. 20; v. 14; Heb. v. 7; xiii. 20; 1 Pet. i. 3, 21; 2 Tim. ii. 8; Matt. xvii. 9; Luke xvi. 31; xx. 35; xxiv. 46; Phil. iii. 11, 21; Gal. i. 1; 1 Thess. i. 10; 2 Tim. ii. 8; Rom. iv. 24; vi. 4, 9, 13; vii. 4; viii. 11; x. 7, 9; xi. 15; Acts iii. 15; iv. 2, 10; xiii. 30, 34; xvii. 31; xxvi. 23; Mark ix. 9, 10. The disciples knew what the resurrection of the dead was, but not what "the resurrection from the dead" meant.

νεκρῶν without ἐκ—1 Cor. xv. 12, 13, 21; Heb. vi. 2; Matt. xxii 31; Acts xvii. 32; xxiii. 6; xxiv. 15, 21.

dispensation and the one in which the new heavens and the new earth, the eternal kingdom of God, shall be established. But before we proceed with this, it is requisite we should speak as to the subject of the restoration of the Jews, including all the nation of Israel, to their own land and city, and to the favour of God; and also as to their place in the kingdom, which is different from that of the glorified Christian Church, but is as necessary to the purpose of God in the kingdom as that of the Christian Church itself in her place.

There is no greater source of error than the culling out of all the passages in the ancient prophets which speak of the triumph and glory of God's people, and applying them to the Church in the present dispensation, while all the passages that are full of reproaches for unfaithfulness and of threatenings of judgment and condemnation are left to the Jews. We cannot do this; we must take all or none. But the truth in regard to this matter is, that those prophecies, as all the Old Testament prophecies, have a double application, first to the Jews, then to the Church.

The Jew and the tribes of Israel were a type of the Christian Church. If we could interpret their history aright, we should read our own, and see that ours is an exact *double* of theirs. If we take a piece of lead and fit it on to any piece of carved work, it will be the exact counterpart of the mould, its double. Whatever they did we have done; whatever has been done to them, or will be, the same things have happened or will happen to us,—though in a different fashion or way.

1st, The Israelites were individually circumcised, the token of the covenant, and the sign that they were

separated from all flesh to be God's people, and separated from the sinful practices of the nations. But they did not keep that covenant; they rendered void its sign, mingled themselves again with the nations, and did what other (uncircumcised) men did.

So the Christians are individually baptised, the token of their covenant to be dead to the body of sin, alive to God in the spirit, and separate unto God as His people. But they have also turned to do what other (unbaptised) men in the flesh do, and to walk in their ways.

2nd, The Israelites were baptised as *one nation* and *one body* into Moses, in the cloud and in the sea, that, cut off from the Egyptians and from Egypt, they might no more be in bondage to them, but be free to serve and obey Moses, their leader, and commander, and lawgiver, and be led by him into the promised land.

1 Cor. x. But they turned back into Egypt in their hearts, rebelled against Moses, made a calf, turned to idolatry, &c.

So the Christian Church is as *one body*, baptised into Christ, separated from bondage to the flesh and to the powers of the world to obey and serve Him, their leader, commander, and lawgiver, to be led into the heavenly kingdom. But they have turned back into the flesh, from which they were delivered, and under the powers of the world, have rebelled against Christ, and been

1 Cor. x. 1-11. guilty of spiritual idolatry and fleshly wickedness, and self-indulgence, &c.

3rd, The Israelites were brought into the wilderness in order to be taken through it into the promised land; they doubted, distrusted, and disobeyed; they grieved God forty years in the wilderness, and fell in it.

So the world is the wilderness to the Christian

Church, through which it should have pressed to the kingdom, the true promised land; but it has not done so, and has disobeyed and grieved God, and fallen, in the same way.

4th, The Israelites passed into the land; but they learned the ways of the heathen, and became mingled with them.

So the baptised were brought as one body to be a separate people, but soon mingled with the world, admitted it, unconverted and unchanged, into the Church, and learned its ways.

5th, The Jews and Israelites were brought into the typical kingdom, when it was established among them, by David and Solomon; but they and their kings turned against God, disobeyed His laws, and joined themselves to idols.

So the baptised were brought into the kingdom of God's dear Son, and His kingdom was established among them, but they and their rulers have broken God's laws, and followed their own inventions.

6th, Because of all this, the tribes of Israel were delivered over into the hands of the king of Assyria; and the Jews, including those at Jerusalem, where the priests were, and in Zion, where the ruler dwelt, were carried away captive into Babylon.

So the whole Christian Church, laity, priests, and bishops, have been carried captive into the mystical Babylon.

7th, In the time of Ezra and Nehemiah, there was a partial deliverance from Babylon, and a restoration, in a measure, of the true order of God's worship, a relaying of the foundations, and a building of the walls of Jerusalem.

So in the Christian Church, there is an analogous thing; a partial deliverance, a restoring of the true order of worship, a relaying of the foundations, and a building of the wall of defence.

8th, The Jews, though thus partially restored, were still, as a people, under captivity and hindrance by the powers of the empires; and at last, for rejecting Christ and crucifying Him, they were given up to be destroyed by the Romans; but a faithful remnant passed over into another dispensation.

So the Christian Church, notwithstanding this partial restoration, are all still hindered by the earthly powers; and because the majority will reject Christ in His restored ordinances, they shall be destroyed by the head of the Roman Empire and his hosts, and the faithful remnant shall pass over into another dispensation.

Mal. iv. 5;
Matt. xi. 14.

9th, There was an Elias-work to the Jews; there shall be a still more positive fulfilment of it to them previous to their final restoration and establishment in the kingdom.

There must be an Elias-work in the Christian Church, previous to its final restoration and establishment in the kingdom.

In everything the type and the antitype go double.

Therefore there can be no greater error than to be *partial*, and to take the favourable parts of Isaiah, &c., and apply them to the Christian Church, and not the unfavourable also.

So also, it is an equal error to apply the promises of triumph, prosperity, and glory, either to the Christian Church or to the Jews during the present dispensation, and before the Second Advent of the Lord.

Isaiah wrote to the Jew, and of the Jew, literally and specially ; though in spirit he wrote to the Christian, and of the Christian.

The censures to the Jews, and their judgments, were to be fulfilled during the present dispensation ; the promises and prophecies of their glory shall be accomplished when Christ comes again.

So those censures are equally applicable to the Christian Church ; and her judgments (temporal) shall be during this present dispensation ; her glory shall be when Christ comes a second time.

It was from the early Church so soon forgetting the distinction between the relative places, in the kingdom, of the Jewish people, and of the Christian Church, that many mistaken notions arose, and erroneous statements were made, respecting the things which should take place during the Millennium. It is astonishing how soon after the death of the Apostles the Church seems to have ceased to care for the Jews as a people,—as the people of God though in disgrace ; how soon, putting them out of mind, they became blinded to all the promises and prophecies of their future restoration, and began to appropriate to themselves things said in Scripture concerning the Jews ; confounding the promises to the earthly Jerusalem with those to the heavenly. This may appear at first sight to have been a small evil ; but, if examined closely, it will be seen to have been the beginning of the divergence from the true doctrine of the kingdom,—the germ of substituting earthly for heavenly rule and position. For though, at first, while thus in error applying to themselves the things which appertain to the Jew in the kingdom, the Christians still kept in mind the coming of Christ and

the Millennium, yet they soon proceeded to change the hope of that coming and kingdom into a belief that the prophecies were to be fulfilled in the present dispensation. And so we may say that the chief error of Babylon took its first rise from the Church disregarding what St. Paul said to them, that he would not have them ignorant that the blindness that had come over Israel was only in part, and for a time; and so they became wise in their own conceits, thinking that they were to reign over the earth now, and cover the earth with the knowledge of God, and subdue all the nations to Him, Jews included, before the Lord should come.

But now this conceit has been taken from us, and God has revived again the knowledge of the doctrine of the kingdom; and we are no more ignorant that the Jews have only been hardened (*ἐπαρώθησαν*) for a time; and we are able once more to pray to God in the right way for their restoration, and to distinguish between the promises that apply to them, and those which belong to the Christian Church.

To cite the passages in the Scriptures which declare that the Jews, and the ten tribes of Israel, are to be restored to their own city, and that that city being rebuilt shall become the ecclesiastical centre and the metropolis of the earth—(the great error of the Papacy has been to imagine that Rome was to be that centre)—and that from Zion and Jerusalem shall proceed the Law and Word of God to the whole world—would be to quote one-half of the Bible. These things are plainly and positively stated; and also that, though, for their sins and for their rejection of Christ at His first coming, the Jews should be dispersed as a nation, and their city and land trodden down of the Gentiles, until the times

of the Gentiles, spoken of by Daniel, should be fulfilled; Dan. vii. yet that they then shall be gathered from all the nations where they have been scattered, as well as the long lost tribes of Israel; and Jerusalem shall be rebuilt on its own hill never to be again destroyed; and the Israelites shall become the first people of the earth, and the supremacy being given to them, all the prophecies and promises made to them and to their forefathers, Abraham, Isaac, and Jacob, of happiness, prosperity, and earthly glory, shall be fulfilled, and in them all the nations of the earth shall be blessed.

Very early, we repeat, did the Christian Church forget all this, and begin to despise and to hate the Jew. And as soon as she became allied to the imperial powers, not only did she forget all she owed to the Jews, and all that God had said respecting them, but, shutting her eyes also to what God had said He would do against all that should persecute them in the hour of their adversity, she urged on the civil rulers to heap disgrace and oppression upon them. Like Edom of old, the Christians triumphed over their brother Jacob in the day of his calamity, and shed his blood; and because they did so, their blood shall be shed. And when the direful tribunal of the Inquisition, that instrument perfect in wickedness in the Christian Church, was instituted, their fierce hatred found its vent; and the Jews were made to feel what Christian men could do to Christ's kindred after the flesh, whose are the promises, and of whom Christ came. If anything marks Rome as the antitypical Edom, it is the cruelty she has ever shown to the Jews; and if she manifests some little symptoms of relaxation now, it is perhaps from the innate consciousness that the hour of retribution is

Obad. ;
Ezek. xxxv.
5 ; Jer. i. 7.
Zech. i. 15.

Rom vi. 17 21. nigh. The warnings of God here given specially to the Church at Rome have been disregarded; a deaf ear has been turned to them; in this, as in much besides, that corrupt Church has trampled upon what St. Paul said to her, for which there must be a terrible retribution.

In the present time, the Protestant, erring in the opposite direction, would do away with God's displeasure against the Jew altogether, and, making no distinction between Jewish and Christian men, is beginning to admit them into the legislature and magistracy of the countries, and to "mingle them among the nations." The Romanist has forgotten that, though not in the favour of God, the Jews are still under His protection. The Protestant forgets that, though kept by God for their fathers' sakes till the hour of their repentance and of their restoration to His favour, yet that His displeasure still rests upon them, and that the time of their tribulation, instead of being ended, has yet to see its worst.

All parties, Greek, Roman, and Protestant, also spend their energies in unavailing efforts to convert the Jews as a people to the Christian faith during the present dispensation. The setting up of a Protestant bishop at Jerusalem is worse than an abortion. It has only served to show still more plainly, in the city that is predestined to be the centre of unity, the disunion of the Church. It only required this to consummate, as it were, the manifestation, in the eyes of the Lord, of the disunion and divisions of the baptised. In Jerusalem, the city of God, there have been for a length of time the representatives of the Eastern and Western sects, contending, often unto blood, for the possession of the

tomb of Jesus Christ; and now they have added an Anglican bishop to the others. Perhaps this is one of the most significant things that have occurred, to indicate that the time has come for God to put an end to the state of disunion. Now His eyes are offended by the contending parties that have rent His Church thus appearing before Him in His own city, each of them, instead of preaching the Gospel of the kingdom to the Jews, in order to gather out the elect remnant from them previous to His coming, seeking to convert them as a nation, and to absorb them as such into itself.

That the Jews will be restored, is one of the plainest and most positive predictions of the Bible. "The Lord thy God will gather thee from all the nations whither He hath scattered thee, . . . and will bring thee into the land which thy fathers possessed, and thou shalt possess it." "Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places, and the city shall be builded up on her own heap, . . . and ye shall be My people, and I will be your God." "Therefore they shall come, and sing in the height of Zion, and shall flow together to the goodness of the Lord, . . . and they shall not sorrow any more at all." "And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first; . . . again there shall be heard in this place . . . in the cities of Judah, and in the streets of Jerusalem, . . . the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, and the voice of them . . . that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land as

Deut. xxx.
3, 5.

Jer. xxx. 18,
22.

Jer. xxxi. 12.

Jer. xxxiii.
7, 10, 11.

- Zech. ii. 10, 11. at the first, saith the Lord." "Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people." "And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again." "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof." . . . "I will save My people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem and they shall be My people, and I will be their God in truth and in righteousness."
- Zech. xiv. 11. "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited,"
- Isa. ii. 2. "Out of Zion shall go forth the Law, and
- Zech. xiv. 9. the word of the Lord from Jerusalem." "And the Lord shall be King over all the earth; in that day
- Zech. xiv. 16; Isa. lxvi. 23. there shall be one Lord, and His name one." "And it shall come to pass that every one that is left of all the nations which came" (with Antichrist) "against Jerusalem, shall even go up" unto Jerusalem "from year to year, to worship the King, the Lord of hosts, and to
- Micah iv. 2. keep the feast of tabernacles." "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we

will walk in His paths." "And they shall beat their Isa ii 4. swords into ploughshares, and their spears into pruning-hooks; . . . neither shall they learn war any more."

These are the promises made to Judah and Jerusalem and, as St. Paul says, their restoration shall be to the world ■ "life from the dead." Their fall has been mercy Rom. xi. 11, 15. to the Gentiles, by its being the cause of God turning to them "to take out of them a people for His name;" Acts xv 14. but when this purpose is accomplished, and the full number of these is come in, and the apostasy of the majority of the baptised has provoked God to break them off; then will He turn again to His ancient people, and graft them in again; and fulfil all His promises made to them and to their fathers, Abraham, Isaac, and Jacob; and their reconciliation shall be life to the whole of the rest of mankind; for "in them shall all the families of the earth be blessed."

As we have already observed, it was through shutting her eyes to these plain prophecies concerning the Jews and Jerusalem, that the Christian Church was led to confound the promises made to them with those that appertain to the heavenly Jerusalem; and that her teachers were made to speak foolishly about the wives and children of glorified men (who neither marry nor are given in marriage) in the streets of the heavenly Jerusalem; and that haughty Rome was made to take to herself the title of "the Eternal City," and to struggle in vain to recover the city of Jerusalem out of the hands of the Moslem. For the city has to be "trodden down Luke xxi. 24. of the Gentiles till the times of the Gentiles be fulfilled." There will be a partial deliverance of the city, and a partial restoration of the Jews to their own land; but

it is only that they may come under the hands of Antichrist; it is only that they may be brought into the fire of that tribulation which is to come upon them to the uttermost, as a chastisement for their sin, and presumption, and impenitence, and for the purifying of that remnant that will be left after being brought through that hour of temptation, such as there has not been since the world began. It is commonly thought that these words of our Lord were fulfilled at the siege of Jerusalem under Titus; but if we compare Dan. xii., Zech. xiv., Jer. xxx. 7, &c., we shall see plainly that the siege of Titus was only the commencement of that long day of trouble which has to come to its climax under Antichrist.

It is evident from Scripture that the restoration of the Jews and of the ten tribes to the land of Palestine, is in successive stages; one previous to the second coming of Christ; and the other after that event. The first will be a partial restoration, and by natural means, and by the devices of man; the second will be total and complete, and by the mighty hand of God.

There will be a partial restoration before the Advent of the Lord, because in the interval between the taking away of the First-Fruits and the Lord's descent unto the earth, He has many dealings to take with His ancient people, and because it is certain that Antichrist comes up with all his hosts to fight against Judah and Jerusalem; and it is at that moment, when he has
 Zech. xiv. taken the city, that the Lord appears for the deliverance of His city and people, and for the destruction of Antichrist and his hosts. They, the Jews, will have returned in great numbers to their own land, but not converted; the majority of them being evidently hard

and impenitent in heart. It has also been the opinion of the Fathers, and it is probably a true one, that many Jews will be deceived by Antichrist at first, and believe him to be Messiah, and receive him as such; but that many also will refuse submission to him; and consequently he will come with great fury to tread down their land and city; and it is then the time Jeremiah and the prophets speak of as "the time of Jacob's trouble" will take place; and the majority of them shall perish in that great tribulation, and only a third of them be brought through it.

Jer. xxx. 7
Zech. xiii. 8
9.

And it will be then, in that hour of agony and distress, when all hope seems gone, when Antichrist shall have attained to the summit of his success, that the Lord will appear on their behalf. He comes, and all His saints with Him. His blessed feet shall stand again on that mountain from which, before His gazing disciples, He ascended. He stands again on His own earth, which He has redeemed by His blood ; His and His people's enemies flee before Him, and are driven away into destruction ; and He shall be King of all the earth and give the kingdom to His people. It is then the Jews shall be converted unto Him ; then, and not till then, will they believe that Jesus is the Lord ; when they *see* Him “ they will mourn, as when one mourneth for his only son,”—(“ Blessed are they who have not seen and yet have believed !”)—and “ they shall look upon Him whom they have pierced.” Then shall they repent, and believe, and be converted, and shall be His people, and He their God ; and then shall all the remainder of the Jews, everywhere scattered abroad, be brought to Judea ; and the long lost ten tribes shall be made manifest, and brought back also ; and they shall

Isa. lxvi.

Isa. xi. 6-10.

Rev. iv. 6.

become one nation, and be no more divided; and then shall they, having thus become one, and been restored to the favour of the God of Israel, be established as the first of the nations; and they shall go forth to all the ends of the earth, and be the instruments in the Lord's hands of subduing all the nations unto Him; and His millennial reign shall begin. And not only shall the nations be at peace; all creation shall be at rest; it is God's *Sabbath*. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest" (His Sabbath, not His sepulchre) "shall be glorious." The Lord's day, the true *Sabbath*, will have come.

If it be asked, Where is then the Christian Church? If all these promises are to the Jew, and to the earthly Jerusalem, what becomes of the Church, the Lord's bride? High, far above all, seated with Him in the midst of, and round about, His throne, where none can attain but only they who have believed in Him, and suffered for Him and with Him, are those who form the heavenly Jerusalem, the true dwelling-place of God. He shall indeed dwell in the midst of the earthly Jeru-

saalem; the temple of Ezekiel will be seen, and His glory revealed in it, and He will dwell among them, ^{Ezek. xxxvii 27.} and the inhabitants thereof shall see His glory; and His Spirit shall be in them according to His promise; but in the heavenly Jerusalem it shall be a visible indwelling, a manifested glory; the bodies of those who form that city shall be in glory and majesty like unto their Lord's; they shall be *seen* to be "members of His ^{Eph. v. 30.} body, of His flesh, and of His bones;" and that the power, and might, and glory of the Lord are theirs. That city that lieth four-square, whose being is sym- ^{Rev. xxi.} bolised by gold and jasper, and every precious stone; whose foundations are, not the twelve Patriarchs, but the twelve Apostles of the Lamb; and at whose gates are the angels of the churches;—on it are written the names of the twelve tribes of the *spiritual* Israel; as those of the *literal* Israel are on the gates of their ^{Ezek. xlviii. 31.} city.

We can form only an indistinct idea of the relative positions of the heavenly and earthly cities and peoples. The earthly city and people shall be what Rome has aimed at; the ecclesiastical and regal centre of the earth. The people shall be separate and distinct from, ^{Isa. ii. ;} and pre-eminent over, all the nations. The city and ^{Micah iv. ;} land shall be a centre of light, and rule, and blessing, ^{Zech. xiv.} to all the world. But *over* that city shall be the heavenly city; the palace of the King and His court; and from that Zion shall come the orders of the King to the Jews on the earthly Zion; and from them to the nations. The Tabernacle and the Temple contained the type of this state of things. The Most Holy Place where God was revealed in glory; the Holy Place wherein the priests officiated; and the Outer Court.

In the Kingdom, the heavenly Jerusalem will answer to the Most Holy Place; the Jews, in the holy city, to the Holy Place; and the nations, to the Outer Court. The glorified, the channel of communication between Christ and the earthly: God to Christ; Christ to His body, the Church in glory; the Church to the Jew; the Jew to the nations; man to the creature. We can catch a glimpse of the wondrous scale; God, the Source and Giver of all; Christ, the alone worthy receiver of all, distributing to His Church, the minister of all, to convey to the Jews, the chiefs and rulers of all the earth; and they to the nations of the world, the ruled. Peace and order, law and righteousness, and blessing, descending down to the lowest creature, and to the earth itself. Foolish objections have been made as to the literal fulfilment of the promises to the Jews at their restoration, of the fertility of their land; and men, in their thoughtlessness or unbelief, argue that because now the sand of the desert clothes it, and it is barren and unfruitful, it must needs continue so; but when the time comes, the Lord will show that as He can, for the wickedness of the inhabitants, turn “rivers into a wilderness, and water-springs into dry ground, and a fruitful land into barrenness,” so can He turn “the wilderness into a standing water, and dry ground into water-springs,” when His people return to Him.

Isa. xxx. 26;
xxxii. 15;
lxv. 13.

Ps. cvii.
33-35.

We are often asked, *Cui bono?* What shall we, the Church, or the world, gain by the Lord's coming? That men surrounded by sin and sorrow, labour and death, and pain and war, by evil men and evil spirits, should ask such a question, is indeed strange! The Desired of all nations shall come. We have before said,

the universal cry of the oppressed kingdoms—(and who can tell the amount of misery that exists even in the most prosperous and most free?)—is, “Give us a good king and a good priest;” and the cry that goes up from the ends of the earth shall be granted.

But when it is granted, will they respond to the gift thus conceded? will man at last be grateful? more grateful than Adam, more grateful than the Israelites, more grateful than the Christian Church? There must be one lesson more, one crowning lesson more, to prove that no outward circumstances, no *external* favours from God, will keep the creature from falling. One lesson more; one conclusive proof to convince all intelligent beings that there is none good but One; and that they who will not live by faith upon Him, and be sustained by Him, each in his measure and place deriving from God that which is necessary to sustain him, must fall away from Him.

Men often ask, what is the Millennium for? Whatever other reasons there are for it, this at least is one: man shall be placed in the most favourable circumstances,—all oppressors in Church and in State having been removed from the earth,—Satan and his evil angels bound in the prison,—there shall be a blessing upon the earth, and upon the elements and seasons, such as has not been since the Fall; death, though not abolished, yet shall be restrained; and, as far as we can see, those only will die who sin wilfully, and the days of man will be extended to the length they were before the Deluge. Christ and His saints shall be reigning, so that all rulers, great and small, “the mountains and the little hills shall bring peace to the people by righteousness,” and also, as the priests of God, shall teach all people

Isa. lxxv. 20;
Exod. xxiii.
26.; Jer.
xxxi. 30.

Ps. lxxii.

the truth, and lead them up to the true worship of God!

Surely all men will now turn unto God with all their hearts, and will love, and fear, and obey Him? Alas, it will not be so! Multitudes will prove themselves never to have been converted in heart to Him, or show that their love has been a transient flame. The haters of the Lord remain unchanged; many portions of Scripture tell that they will only *feign* submission unto the Lord; and this always when there is reference to the period of His second Advent, as 2 Sam. xxii. 45, 46; Ps. xviii. 44, 45; lxvi. 3; Deut. xxxiii. 29; or, as in one case, to what would have happened if the Jews had themselves yielded obedience to Christ, Ps. lxxxix. 15 (*vide* the marginal rendering of these passages in the English version).* They yield only a feigned obedience, or a temporary and passing one, and thus they lie unto the Lord. And this probably will be made manifest by what is hinted at in Zech. xiv. The nations that are spared from the destruction that is to happen to those who are found congregated with Antichrist at the siege of Jerusalem, and the battle of

Zech. xiv. 16. Armageddon, will have to “come up year by year to worship the King, the Lord of Hosts, at Jerusalem.” At first, probably, surprised and overwhelmed at the majesty of the Lord and at His power thus put forth in the destruction of His and His people’s open enemies, and at all the wondrous effects of His coming, and the abundant blessings that will ensue from it, they will troop up year by year to render their worship and their

* *Vulgate*—“Alieni mentiti sunt Mihi”—“mentientur Tibi inimici tui.” Sept.—Καὶ ψεύσονται σε οἱ ἔχθροι σου· οὐδὲ ἀλλότριοι ἐψεύσονται μοι.

thanksgiving unto the Lord ; but by and by they will get accustomed to His goodness, and become indifferent and careless ; and so, ceasing to come up as commanded, they will gradually fall away ; and disregarding the chastenings of God, as indicated, ver. 17-19, they will become ready for the Tempter when he is loosed again. The good and just God does nothing arbitrarily. He will have a reason for, and will be justified in letting Satan loose upon the nations once more. And then, too many of them will prove that their hearts had not been changed ; that they were still “the children of the *stranger*,” or of the enemies that came up against the people of God in the days of Antichrist. They will prove the ingratitude and instability of the creature by again listening to the Adversary ; and again they will rise up in mad rebellion against God, against Christ, and His saints, and His city, the place of rule, and try once more to sweep them from the face of the earth. Rev. xx. 9.

But the fire of God shall come down from heaven and devour them ; for it is written, that at the end of the thousand years “Satan shall be loosed out of his prison, Rev. xx. 7-9. and shall go out to deceive the nations that are in the four quarters of the earth . . . to gather them together to battle ; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp” (the citadel, *παρεμβολήν*) “of the saints about, and the beloved city.” Some have fallen into the mistake of confounding this rising of the nations against the Lord with the invasion of Judea by Gog, in Ezek. xxxviii., but the circumstances are quite different, and the titles, Gog and Magog, are in this 20th of Revelation only used symbolically.

It will now have been made manifest for the last

time, and fully and completely, that nothing but faith, and dependence upon God in Christ, and His grace coming out from Him *into* the creature in answer to that faith, can preserve the creature from falling; that not original goodness of creation; not the natural law written in the conscience; not the written law; not Christ present by the Holy Ghost; and not even the personal presence of the Lord Himself ruling and reigning in righteousness with His saints as kings and priests, can make any good, or keep them good; but God only, *dwelling in them*, through their faith and dependence upon Him in Christ Jesus our Lord. And then, there having been thus completed and perfected all that, on this point as well as on all others, God has designed to teach, and to convince men and angels of, through the Creation, the Fall, and the Redemption of man, at last the end will have come.

At length Satan, the Dragon, the old enemy, the adversary of Christ, the *insubordinate*, meets his doom. He is cast, no more into a prison to be again loosed, but, finally and for ever, into that lake of fire, where, let it be again noted, “the Beast and the False Prophet *are* ;” ver. 15 of the 3rd of Genesis is accomplished, “The Serpent’s head is bruised.”

And now the Almighty God is revealed in all His majesty and power. Whatever sight of God in Christ may have been vouchsafed to men on the earth during the Millennium, still it has not been this. But now He is seen on the great white throne, and the heavens and the earth flee away at that presence; the very elements are dissolved.

Some have it that this would make a third Advent of our Lord; but it is evident that His presence, with

that of the heavenly Jerusalem during the Millennium, is a veiled one ; and that this is a sudden revelation of Him in all His majesty, outraged once more by this wicked rebellion of the nations He had so blessed during the thousand years, consequent on which is the summoning of all to appear before His judgment-seat. He was present with them, but His glory was only visible to those of the heavenly Jerusalem, and to those who came up to worship Him in the earthly Jerusalem ; and He was blessing them by guiding and ruling all their affairs, through the instrumentality of His glorified saints, communicating with the earthly rulers ; but their ingratitude provokes His manifestation unto judgment ; and when He is so manifested, the guilt-stained earth and heaven cannot abide His presence, but flee away. It is not a third coming, but a full manifestation of Him in His majesty and glory. Up to this time Christ has been still acting as Mediator for sinners between God and man, and the earth and unconverted men have been spared. Now the time of the end is come. The last of His enemies must be destroyed, and the kingdom of God be perfectly established ; that Christ having subjected all to God may continually render up that kingdom 1 Cor. xv. 24. so subjected to God for ever.

We must reconcile this passage of 1st Corinthians with other parts of Scripture, which declare that the kingdom of Christ shall have no end, and be everlasting ; and the way is simply this : Till the end come (*τέλος*, the perfect thing), God's will is not done in earth as it Isa. ix. 7 ;
1 Cor. xv. 24 ;
Luke i. 33 ;
2 Pet. i. 2. is done in heaven ; He is not all in all ; there are still many who are not really and in heart subject to Him ; therefore Christ has still to exercise, even to the end of the Millennium, His intercession as Priest, that they

may be spared. And until God has subdued all the earth to Christ, He cannot render up that kingdom to God as an acceptable offering in which He can have all His will done. But after all the enemies and opposers of God have been subdued in the lake of fire, under Christ's feet, the devil and all evil angels, and all evil men, and death, the *last* enemy and opposer of Him who is life, and when all on the earth, in the new earth and heaven, are at length really lovers of and obedient to Christ, and through Him to God, then shall the Lord be able to render up that kingdom in obedience to God and the Father; and His will shall be done on earth as in heaven, and He shall be all in all.

Some have supposed that the conflagration and dissolution of the elements, and the consequent reformation of them into the new heavens and the new earth, will take place at the beginning of the Millennium, but this is impossible; for then would there be sin, and sorrow, and clamour, and death in that new earth, where, Rev. xxi. 4. *it is written*, "that God shall wipe away all tears from their eyes, and there shall be *no more* death, neither sorrow, nor crying, neither shall there be any more pain;" and again it is written, "the last enemy that shall be destroyed is death;" all which, we see, is to take place at the time when the great white throne is set, and when the rest of the dead, who live not again till the thousand years are finished, are raised from death to judgment before that throne; and it is then the heaven and earth flee away and are changed. Now death cannot be destroyed before the end of the Millennium, for men die during its continuance, and a violent death to multitudes closes its period. Nor can

all men be raised to judgment at the commencement of the Millennium; for then, who would be the rest that are not to be raised till it has expired? Therefore it is clear the last enemy is not destroyed till that time; nor can the new earth, in which there is to be no more death, nor pain, be, till death is destroyed.

No doubt there are some difficulties in reconciling 2 Peter iii. and Isaiah lxv. 17 with the sequence of events in Revelation; for what St. Peter says would lead us to suppose that the conflagration of the earth is to occur immediately when the Lord appears; and Isaiah, that the new heaven and earth are to be established immediately when Jerusalem is rebuilt and restored. But surely, in the course of our studies of the prophetic parts of Scripture, we have seen enough to show us that it is the Lord's way to cause events to be so stated as to appear to run together, while in reality they are separated by a long interval of time. Who could have supposed that between the accomplishment of the first portions of the 22nd Psalm, and the 53rd of Isaiah, and their concluding verses, more than eighteen hundred years should intervene? Or that the words spoken by our Lord in Matthew xxiv. and Luke xxi. should require the same time for their fulfilment? So must it be in the case now before us. St. Peter even gives the key to the explanation, when he says, "One day is with the Lord as a thousand years." Not that probably he himself understood this. It must ever be remembered, that to no one apostle or prophet was *all* light given. St. Peter wrote what the Spirit dictated to him as to the general fact of the day of the Lord, and of the world being destroyed by fire when

He should come, as it had been before by water, and of its being renewed. St. John and others show us more of the details of what precedes and what follows that destruction and renewal; and the series of events that occur in the day of the Lord, during the interval that is to be between the first revelation of Him to His saints, and its final consummation in the new heavens and earth. To understand Scripture we must combine all together.

And so with respect to the passage in Isaiah. It is prospective, and inclusive of the whole time from the rebuilding of Jerusalem to the constitution of the new heavens and the new earth.

Some, not without reason, suppose there will be a partial conflagration, and that part of Europe will be submerged by volcanic fire, and become that lake of fire which is spoken of in Isaiah lxvi. 24, and xxxiv. 9, 10. This may be probable; but it will not be the fulfilment of what St. Peter and St. John speak of, which embraces the whole earth.

We need not trouble ourselves to inquire, how the Jews and the nations are to be preserved and continued while this is taking place. God will find His own way of bringing to pass what is written.

It is when the thousand years have expired, and when Satan's career has ended and the great white throne is set, that the resurrection of "the rest of the dead" takes place; that is, of all the human race who were not counted worthy to be raised *from* the dead when Christ came. These all now "live again." The sea gives up the dead that have slept beneath its waves; the earth gives up those it has covered; death and Hades give up their dead, *i.e.*,

both body and soul. And death and Hades are cast into the lake of fire. Perhaps there may be evil angels who have the power of death and Hades, who are cast into the lake; but, be that as it may, death and the place where the spirits of the dead were confined, have no more power over Adam and his sons. And if any are condemned to die, it is to another, and a second death; for from the first death Christ had rescued them all.

Who are they who are condemned to the second death? All who are raised from death at this general resurrection? All who were not counted worthy to be raised at the first resurrection? By no means. We are told that then all those raised at the last shall be judged by the things written in the Books, and that then also the Book of Life is opened, and only those whose names are not found therein are adjudged to the second death. What a wide door for God's mercies is opened here! No man is condemned to the second death for Adam's sin. All men were indeed sentenced to the first death in Adam for Adam's sin; and, if Christ had not redeemed them from it, that death would have been eternal. But He did redeem mankind. Men talk idly who argue that He only redeemed the elect. "As in Adam all die, even so in Christ 1 Cor. xv. 22. shall all be made alive." And none are condemned to the second death, but those who have brought that dreadful sentence on their own heads by wilful sin and crime against God, and man, and their own conscience. We are told the following certainly are adjudged to it: "The fearful, and unbelieving, and the abominable, and Rev. xxi. 8. murderers, and whoremongers, and sorcerers, and idolaters, and all liars," these are not found in the book of

- Rev. iii. 5. life; their names have been erased. But myriads of the sons of Adam will be found written in that book, who, not being counted worthy to take their places among the *rulers* of the kingdom, were not raised at the First Resurrection, but now find their places among the *subjects* of it, among the nations of the saved. Among these will be the countless number of the children of all nations, who have died before committing sin. The Church, in its ignorance of the kingdom, its forgetfulness of it, and of the gradations of position in which men, "every man in his own order," are to be placed in it, did not know what to do with the children of the unbaptised, or what place to assign them. They saw they were not of Christ's body, and so could not reign with Him; so they invented for them a limbo of their own; something neither heaven nor earth nor hell; neither darkness nor light; neither happiness nor pain. Many of them even included in this the children of Christian parents who might die before they could be baptised, thus putting the children of baptised parents, unbaptised by accident only, on a level with those of unbaptised parents. But
- 1 Tim. ii. 6. Christ hath ransomed all, "to be testified in due time;" and that time will be at the resurrection of all; when it will be made manifest, that if any are not suffered to abide on the ransomed earth, and among ransomed men, it is because they have brought upon themselves a sentence to a worse and second death, from which there is no redemption. And thus all who are then raised from the dead, and who have not by their sins forfeited that life restored, shall dwell on the new earth for ever; not as the *rulers* of it, but as the *ruled*; not the kings of it, but the subjects; not the priests of

it, but the worshipping congregations. And in that new heaven and in that new earth there shall be no more death (the last enemy that shall be destroyed from off the earth is death); neither sorrow nor crying out (*καρῶν*); nor shall there be any more pain. Those things that Satan brought into God's world shall by God be put out. "And there shall be no more curse." The promise to the seed of Abraham shall be fulfilled: "All the families of the earth shall be *blessed* in him;" "the leaves of the tree of life shall be for the healing of the nations:" God shall be all in all: "His tabernacle, His dwelling, shall be with men." Rev. xxii. 3.

There is, however, some change as to the heavenly Jerusalem in the new earth, making its situation different from what it had been during the Millennium. The heavenly Jerusalem shall then be on the earth; the nations of the saved shall walk in the light of it; and they and their kings shall bring their glory and their honour into it. God's kingdom is then indeed established on the earth, and His will done on the earth as in heaven. God's Zion and Jerusalem, His habitation, His *desired rest*, is at last attained to; and shall be settled firm and immovable; all nations shall be blest in Him, and "all nations shall call Him blessed," and "His servants" "shall reign for ever and ever." Rev. xxi. 10,
24, 26.
Ps. lxxii. 17.
Rev. xxii. 5.

Some imagine, that because it has been shown from the Scripture, that there shall be a millennial reign of Christ and His saints, therefore the reign of Christ will end at the termination of the thousand years; but this is a mistake. The Millennium is only the first part of that reign, which is to endure for ever. That there Rev. xxii. 5.

are some circumstances during the millennial reign which differ greatly from those of the eternal kingdom, is evident from what we have set forth. The mystery of the *seventh* day is shown out during the Millennium, which is indeed to be a day of *rest*, and an accomplishment of that type; but the mystery of the *eighth* day is fulfilled in the eternal kingdom; The Eternal Day, when God's purpose is fully completed, and when the state of things at length made perfect, shall have no end.

PART FIFTH.

CONCLUSION.

WE have thus brought our work to an end. Let us recapitulate what we have endeavoured to establish.

The purpose of God is to make Himself known to all His creatures, by being manifested in His Son, Jesus Christ our Lord; by His Son becoming man, and establishing His throne, His kingdom, on the earth. The desire of His heart is to see the day when this shall be accomplished. He created the earth, and man, for this end.

Satan, refusing to submit to this the declared will of God, set himself to oppose and hinder it.

He tempted Adam and Eve to disobey God; and they, and through them the whole world with them, fell into Satan's power; and they brought upon themselves and their descendants a sentence of sorrow, labour, and death, on the earth a curse, and misery on all the creatures. But God's purpose was not hindered by their Fall, but advanced; it became the very means of manifesting forth His character, power, and glory, in a way which nothing else could have done.

God was not stayed in His purpose by the sin and ingratitude of man; He persevered in it. And He

told Adam that He would send One, who should deliver him, and his race, and the world, out of the hand of Satan, and bring all back into the hands of God, and yet establish His kingdom on the earth.

The gospel, or good news, of this coming One, in Whom all the earth should be blessed, and of the kingdom of God, thus made known to Adam, was continually, from that time, the theme of all God's communications to man; and His manner of bringing it about was gradually developed to His people, as is recorded in Holy Scripture.

All the Old Testament saints lived and died in the faith and hope of the coming of Messiah, and of the kingdom of God; at Whose coming they should be raised *from* the dead to partake of it.

When our Lord Jesus Christ came the first time, He did not accomplish any of the promises thus made to the Fathers, or fulfil their hopes and expectations. He came then for a different purpose, viz., to suffer and to die, to work out our redemption, and pay the price of it.

The New Testament saints took up the same faith and hope as to the coming of Messiah to raise them *from* the dead, to partake of the kingdom. The Church was instituted to bear witness for that kingdom, and to prepare all those who would receive their message concerning it to be its kings and priests.

The Church was endowed with the gifts and powers of the Holy Ghost, that she might adequately witness for that kingdom; not by preaching it only, but by showing forth an earnest of its powers, "the powers of the world to come;" the Holy Ghost, by the word of prophecy, and other spiritual gifts, witnessing with the

word of the preacher, and the testimony of the Church, that the proclamation, the gospel of the kingdom is true.

The constitution of the Church, also, was a fore-showing of the kingdom, by having therein the three orders of ministry, bishops, priests, and deacons, in their four classes (the forms of the cherubim), apostle or elder, prophet, evangelist, and pastor, both in the Universal and the Particular Churches. The Church for a certain period kept the faith concerning the coming kingdom, but gradually lost sight of it, and perverted it into a kingdom in the heavens, or over the earth now.

As long as the Church proclaimed the gospel of the kingdom, so long did the gifts of the Spirit remain with her; and as the faith and hope of the kingdom waned, so did the manifestation of the Spirit wane. And when the Emperor became Christian, and the Church took up her position in the earth, and ceased to look for or to preach the kingdom, then the gifts of the Spirit ceased also; and especially the voice of prophecy was silent.

This continued (with occasional outbursts of the prophetic gift, which were soon quenched from want of any one to rule and foster it) till the time of the end drew near, indicated by the first outbreak of the French Revolution.

Then God put it into the hearts of His people to study the prophetic portions of Scripture, and by this means restored the knowledge of the true doctrine of the kingdom; and the hope of it revived. The preaching of the gospel of the kingdom reappeared; and the voice of the Holy Ghost, speaking with tongues and prophecy,

was again heard, witnessing to the truth of what the preachers were proclaiming.

The result of this has been the restoration of the four ministries to the Church, in order to make those ready who will believe; and with this the work of which we have in part set forth the history in these pages.

We have shown, also, that in the beginning the Apostles were the means by which the Lord introduced into the Christian Church unity and truth; that they had great difficulties to contend with in the churches they had gathered and established; but that while they lived they were to the Church the fountain of unity, order, and sound doctrine. *3) 4 = 10 100, 1000*

When apostles ceased in the Church, and the churches came under the hands of bishops without apostles over them, the bishops endeavoured to preserve unity and truth, but were not able.

They soon began to dispute with one another; and at last Arianism entering in, division became manifest.

At this crisis the Emperor became Christian; and bishops thought that in him they would find the remedy for the evil, and appealing to him, they besought him to summon a Council, and then to enforce the decrees of that Council; thereby virtually putting him over all the bishops.

This endeavour to restore by force, and the arm of the civil power, the lost unity and the damaged truth, instead of effecting this end, issued in the great schism of the East and West.

For they being two rival Romes, their several bishops strove for the supremacy; and, being supported by their respective emperors and kings, the result was the irre-

parable breach between the Greek and the Latin Churches, and their mutual anathemas.

The placing of the Emperor over the bishops not having succeeded in restoring unity and truth to the Church, but having increased the mischief, the next device was to put one bishop, not only over all bishops, but over all emperors and kings, and over all men; which thing, although it had been long working in the West, was not fully constituted till the time of Gregory VII., who proclaimed himself to be a priest upon his throne, whom all priests and all kings were bound to obey.

This, instead of restoring unity and truth, brought on the state of things manifested in the sixteenth century, when every one was complaining of the corruptions of the Church, and crying out for reform, and councils and kings were struggling with the Pope to have it accomplished.

And although in Leo the Tenth's time it appeared as if he had prevailed against them, and the assembled bishops were adulating Leo, as having restored unity and truth; yet the great schism between the Greek and Latin Churches had been widened by the result of the Council of Florence, and the whole Church was filled with evil.

The placing of a bishop over the Emperor having failed to restore unity and truth, another and a contrary device was to be tried. Not one man's mind and conscience ruling and guiding all, but every man by his individual conscience and mind, with the Bible in his hand, was to restore unity and truth. Luther appeared, and proclaimed this remedy to the Church.

The result has been the divided sects of Protestantism.

The time of the end now drew on. The first act of it, the French Revolution, took place, God induced men thereby to read the prophetic Scriptures again, and by that study taught them that the kingdom was near to come; and He then restored the old means, the only means, God's means, of unity and truth,—
 Eph. iv. 11. apostles, prophets, evangelists, and pastors. But the Church generally will not receive these restored ordinances; therefore Antichrist shall be let loose upon them. X

We have shown also how the Church, by becoming united to the kings of the earth, became one vast Babylon; the leader of the offence being Rome, Old and New; though all have followed her, mother and daughters.

We have shown the difference between Babylon and the Man of Sin, and that he is yet to appear, and that when he is revealed he will destroy Babylon.

We have shown that the kingdom of God is to come when Christ comes the second time, and that His kingdom will be established when the Fourth or Roman Empire is brought to its end.

We have shown that this Fourth Empire was to exist in three states or stages;—1st, that of iron, unity; 2nd, that of iron mixed with clay, *i.e.*, in a divided state; and 3rd, and last, under the form of ten kings, who have yet to arise, and that when this takes place Antichrist shall appear.

We have shown from the signs of the times, and from the age of the world and of the dispensation, that there is reason to believe the time of Antichrist draws near.

We have shown that some are to be counted worthy

to escape the dreadful time of misery and fear that is about to come upon the earth, and who, being sealed by the hands of apostles laid on them, shall in some manner be removed out of the way, and kept from the great tribulation; according to our Lord's words to the Philadelphian Church, and according to the symbol Rev. iii. 10. in the Apocalypse, of the 144,000 sealed ones; while, Rev. vii. 3-8; xiv. 1; xii. 5, 6, 17. the man-child being removed, the remnant of the woman's seed, the Church, is left to the persecutions of Antichrist.

We have witnessed of what the Lord has done amongst us, and giving generally an account of His work, and its results, since the voice of prophecy was again heard in the Church in 1831.

We can do no more than bear witness of what we have seen and heard. Men ask us for miracles as a proof that the work is of God. We can only answer by appealing to what He has done; and that by this His work He has restored the means of unity and truth,—of unity *in* the truth.

But we would fain, for the sake of others, say a word upon the demand for miracles as a proof that a work is of God.

If we examine the Scriptures we shall find on what occasions miracles were given, and when not.

Whenever the question to be decided was, "Who is the Lord?" then God showed by miraculous operation that *He* is the Lord. When Moses was sent to the Israelites and to Pharaoh, it was necessary to prove "*Who* was the Lord;" for the Israelites doubted, and Pharaoh boldly put the question, and God answered them both; to one, by works of power on their behalf, and to the other, by such works to his destruction.

When a new dispensation was given, with new laws, then miracles were given to confirm the mission of him (Moses) who gave those new laws. But when God sent messengers to His people that professed to believe on Him, and to acknowledge *He* was the Lord, to recall them to His known ways and laws, which they had departed from, then He vouchsafed no miracles; but only the word of the Lord came to certain individuals, bidding them to go to His people to call them to repentance. Miracles were done by Elijah and Elisha; because the question then again had to be decided among the apostate Israelites, "If Jehovah be the Lord, worship Him; if Baal, worship him." But the prophets that were sent to Judah, who still professed, in the midst of all their idolatries, to acknowledge the Lord, and to preserve the form of His worship, did no miracles. And when the end came, and John the Baptist was sent to the Jews to *recall* them to the Law of Moses, and *not to introduce a new law*, not to *change* a dispensation, but to sum up an old one; when he was sent to a people, who, although filled with hypocrisy and unrighteousness, still professed to believe that

John x. 41. Jehovah was the Lord, "John did no miracle," only the word of the Lord came to him to this effect—"Go and call this people to repentance,—to return unto the Law given by Moses,—for the time of a change is at hand."

The present work is exactly analogous to that of John; it is a call to repentance. When there was a claim to the name of "Lord" in the person of Jesus Christ, then that claim was confirmed by miracles. When the Apostles were commissioned to introduce a new dispensation and to change the Law, then miracles

were given to confirm their mission ; but now that at the end of this dispensation the word of the Lord has come to certain persons, telling them to go and call His people to repent for having departed from the ways and laws of God in His Church, as introduced by the Apostles and then confirmed by miracles, He gives no miracles ; except the sign the Holy Ghost gives that He is with these men, namely, the speaking with tongues and prophesying, the evidence that it is the Word of the Lord that has come to them. For these servants of the Lord are not sent to institute a new dispensation, or to change the law of the Church, or the priesthood ; but they are sent to bring men back to that which the Lord by His Apostles introduced at the first. They are not sent to a people who are denying or doubting who the Lord is ; they are sent to those who profess to acknowledge, to believe in, and to obey Him ; and God puts that profession to the proof ; not by miracles, but by setting before them the truth, to see if they will follow it.

The proof of their mission is, not miracles, but the truth. If God has given to them to comprehend and combine the whole of the truths of God held in division in all the churches, and to separate that truth from error ; if He has enabled them to put Churches into the right form and order, as an example to all ; and if those Churches are walking in holiness and righteousness, not separate from the Church, like other sects, but holding the unity of the body ; if those Churches are pleading with the whole Church as their mother, to turn from the ways of Babylon to God ; if they are giving warning to the whole Church of coming events and the coming Antichrist, and showing the way of escape ; if

they are proclaiming the near coming of the Lord, and the way to prepare for it in holiness and truth;—*they* are the witness of God to the Church, and they require no miracle.

There will indeed soon come a time when miracles from God shall again be granted; but why? doubtless because then the question will again, in some way, be blasphemously mooted, "Who is the Lord?" and the

Rev. xi. 6. Lord will, in that hour of need, enable His witnesses who are faithful to Him, and who proclaim "Jesus Christ is Lord," to work miracles. The work going on at present is not to witness that Jesus is the Lord, but to bear testimony that the word has come to them to bid the Church to prepare for His appearing.

But now there are no miracles as men ask for them. Cures, healings, works of mercy from God to believers? Yes, many; we can cite hundreds of them; but miracles to the baptised, as a proof that God is speaking to them, He vouchsafeth not. Manifestations, gifts of the Spirit? Yes, there are the tokens of His presence, "the SPIRIT of Truth;" and the baptised can hear Him if they will. There are the means of *unity*; the ministries of the Lord. There is the *word* of truth in their mouth; there is the voice of the Spirit of *Truth*; there are the Apostle's hands to seal those who will be brought into the unity of truth. And we can only answer men who ask for miracles, by bearing witness to them of what has been done; and of the word of the Lord that has come to us, and which we have obeyed and followed.

There is a kindred point connected with this subject, which may be adverted to. Men often say, "To be an Apostle a man must have seen the Lord." Yes, at the

beginning of this dispensation, when the Apostles had to witness to the resurrection of Jesus Christ, and that He, the *Lord*, had risen from the dead, it *was* an indispensable requisite that those thus sent not only should have the power of miracles, but that they should have *seen* the Lord. It has been denied by some that miracles are a confirmation of mission; they certainly are; but the question is, whether there can be mission without them; Heb. ii. 4. and all Scripture shows there can.

But as Moses saw God, and John the Baptist did not, but was sent upon his mission without seeing Him; so the Apostles now sent have not seen the Lord. They are not sent to unbelieving Jews and Gentiles to witness for the resurrection of Christ; that is not their work; their work is to call men who profess to believe in the resurrection of Christ, to the contemplation of *their own* resurrection, or the equivalent, translation, and to prepare them for it. Therefore they have not seen the Lord; but He has called them to fulfil the office of showing to the Church right order in all things, "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just," and "to prepare His way before Him." We can only, we again say, bear witness of what has been done, of which we invite men to partake. It is not an abstract question, whether such things ought to be or might be? but whether they are or are not? Here is a fact before men's eyes, that many *have* spoken in tongues and prophecy; and that the issue of that and of other dealings of the Lord has been the calling of apostles and the setting of them in the Church, from whose work have resulted order and righteousness. It is for others to say, whether they will receive this testimony or not. For those on whom

Luke i. 17.

the charge of carrying out this work is laid, their judgment is with the Lord. They have followed and obeyed what they have believed to be His voice, and the end of it has been that they have learned His ways; and therefore we invite every baptised man to partake of the same mercies.

1 Tim. iii.
14, 15.

Still further to obviate objections, we would point out that this work is not sectarian, as it is too frequently asserted to be. When St. Paul was going away, what he said to Timothy was, in substance,—“Take care of the Church of God till I return.” Now, let us suppose the case, that St. Paul had tarried so long that everybody believed him to be dead, but that after a considerable time he had suddenly returned, and found Timothy, Titus, and Mark, and all the bishops whom the Apostles had ordained, dead, and their successors all separated from and quarrelling with one another, as they are now, and the Church in the condition she is in—What would he have done? The only thing he could have done would have been to try to reform the Church, by instructing such as would hear him as to what the true form and order were, and setting such as would believe him in that true order; and then by calling upon all the rest of the baptised to conform themselves to the pattern. He would have set a true model before them, and have called upon all to follow it. Would his work have been a sectarian work, or the churches he thus reformed a sect? Certainly not. His work would have been for the healing of all sectarianism, and the churches so formed a protest *against* the sects. Such, then, is the nature of the present work. Paul has returned, not personally, but in those who represent his office; he finds the successors of Timothy, and Titus, and Mark,

hating one another ; he finds the three leading bishops of Christendom, Rome, Constantinople, and Canterbury, at deadly variance ; he finds the Church one mass of confusion in doctrine and in practice ; he begins by setting some in proper church order, and instructing them in true doctrine and practice ; not by inculcating anything new, but by clearing the old truths, and combining them into one ; and he says to all others,—“ This is the true form and order of that house of God which I charged Timothy and all his brethren to keep, but which you have not kept ; turn, then, and come into that order, fall into rank again.” Therefore this is no sect, but a protest against the sects of Christendom, and if they will receive it, the healer of their sectarianism. Why are all others sects ? Because they are a division of the Church, separate from their brethren in the other sects, none of them holding all truth pure and unmixed, but every one of them refusing some truth held by the others, and mingling the truth they have kept with error.

The work of the Lord is not sectarian. By it no part of the baptised are repudiated ; it recognises them all as of the Church, as entitled to all its blessings, and subject to all its responsibilities. In it are acknowledged the ordination and appointment of all their priests and ministers. It receives all the true creeds of the Church, and all its sacraments and true doctrines, and combines into one all that is elsewhere held in separation. No baptised man from any part of Christendom can come into one of these churches, without finding there whatsoever he has held, and can bring one text of Scripture to prove ; but he will find whatever has been held, and for which cannot be brought

either the word of Scripture or true tradition, repudiated and refused admission there. The greatest part of the confusion in the Church has come in from the use of negatives. We may take it as an all but universal axiom, that whatsoever any Christian man affirms, and can bring one text in Scripture to support, his affirmation is true, and ought to be received by his brethren; but whenever he uses a negative, and denies what his brother can so affirm, he is in error. The Unitarian (if he can be denominated a Christian) affirms that our blessed Lord was a man like unto ourselves, an example and a pattern unto all other men, and a martyr for the truth of God, and his affirmation is true; he denies that Jesus Christ was the Eternal Son of God, and that He died on the cross as an atonement for men's sins, and his negatives are falsehoods. The Baptist affirms that a believer should be baptised; he denies that a believer's child should be baptised. The Calvinist affirms that there is an election of grace; he denies that God loves all men; and that Christ died for all. The Arminian affirms that God loves all men, and that Christ died for all; he denies that there is an election of grace. The High Churchman affirms that there is a priesthood in the Christian Church, that sacraments are not bare signs, but the means of conveying the grace they signify, and that justification by faith means the imparting of righteousness; he denies the other sense of justification by faith, and stigmatises it as Lutheran or Pauline. The Low Churchman affirms that a man is justified by faith, and that his faith is counted to him for righteousness, &c.; he denies that sacraments are anything more than signs of grace, received beforehand, and independent of

them. He (the Low Churchman) affirms that there is a preaching of forgiveness by the blood of Christ to faith; he denies that there is any ministration of forgiveness through absolution by a priest to the penitent confessing his sin. He affirms that there is a ministry from Christ; he denies that there is any priesthood in the Christian Church. He affirms there is communion in the Holy Eucharist; he denies there is any sacrifice.

Further, a considerable party has lately arisen, who affirm that atonement signifies reconciliation, but deny that it signifies expiation by vicarious suffering by dying on the cross; who affirm that the suffering of the sinner is for his amendment, but deny it is for judgment eternal.

Some affirm the coming of Christ is spiritual, but deny that it is personal. Some affirm there will be a general resurrection, but deny there will be a first resurrection. The Episcopalian affirms that bishops are the proper governors of the dioceses; he denies that presbytery forms part of that government. The Presbyterian affirms that presbyters are a constituent portion of the government of the Church; he denies that bishops are.

In all these instances the affirmations are true, the negations are erroneous. Each of the parties should receive from his brother the thing he affirms, and then there would be peace; they each refuse to do so, and there are war and division.

But it may be said, that there are affirmations by some of the sects that are not true, such as transubstantiation, that we must worship images or saints, that the Virgin Mary was conceived without original sin, &c. Doubtless these affirmations are made, but

they lack the requisite words of Scripture to support them, nor can they be fairly deduced from Scripture or just tradition. Therefore these, and all such-like affirmations, unsupported by the Word of God, and opposed to it, are not to be received; for their reception has been as much the cause of the divisions and confusion in the Church as the negations we have mentioned. When the Lord has begun to work, the false affirmations, as well as the mistaken negations, are refused admittance. And so, while each man, from every sect, can in this work find the truth he has believed, he will not find the error he has hitherto mingled with it.

No, it is no sect. The binders are restored, and
Jer. li. 9. “Babylon might be healed” if she would. But she will not be. When did men ever yield to what God would do? Therefore must all that is written be fulfilled, which we have shown is about to come to pass; and to the knowledge of which, and of her high destiny, we seek to recall the Church, that she may be prepared for it, and at length attain to it.

The Church has done much to forfeit her high calling; but God changeth not; “The Lord will not cast off His people, neither will He forsake His inheritance.” He has found His way of causing “judgment to return unto righteousness, and all the upright in heart shall follow it.” He cries, “Who will rise up for me against the evil-doers? who will stand up for me against the workers of iniquity,” against those that frame mischief by a law? Those who have understanding will turn to Him with these words of confession in their mouth: “All men have sinned against God, by disregarding the witness of their own conscience, by disobedience to His
Ps. xciv.
14-16.

known will, and transgression of His laws. And we who have been baptised into His name, and made members of the Body of Christ and partakers of the Holy Ghost, are especially bound to confess our sins with penitent and contrite hearts. For we have all broken the vows made in our baptism; we have all disregarded the unity of the Church; and, distracted by diverse winds of doctrine, and divided into many sects, we are incapable (except we repent) of receiving the full blessing of God, or attaining to the perfect stature of Christ. Moreover, we have not held fast the hope of the coming and kingdom of our Lord, neither have we purified ourselves as He is pure. We have grieved and well-nigh quenched the Holy Ghost, the earnest of our inheritance; we have preferred the institutions of man to those of God; and they who should have been the salt of the earth, are themselves become corrupt; the sins of many generations lie sore upon us, and have provoked God to consume us in His anger; yet hath He not forsaken His inheritance, neither shall His promise fail for evermore. Although our sins be as scarlet, they shall be white as snow. Only let us acknowledge our great iniquity." And again: "Although God hath brought life and immortality to light by the gospel, giving unto us, through Jesus Christ, the remission of our sins, and the adoption of sons, yet we have not been steadfast in the grace of our baptism, nor in the hope of our calling. We have resisted the motions, and hindered the manifestation of the Holy Spirit. We have been unmindful of the unity of the body of Christ. We have forgotten and lightly esteemed the ordinances, given at the beginning for the perfecting of the saints. We have not

served the Lord with a perfect heart, nor continued in brotherly love. The hope of His appearing and kingdom hath failed among those who are called by His name. "We are found" (as a body) "entangled with the world, and overcome of evil. Nevertheless, unto this hour are we spared. Our heavenly Father still regards us in the pitifulness of His great mercy. He would raise us out of the low estate into which we have brought ourselves, and vouchsafe to us" (as a body), "through the mediation of His Son, an abundant entrance into His kingdom. Wherefore let us humbly confess our sins, and implore His forgiveness." *

To those who thus feel what the sin of the Church has been as a body, and confess it, there shall be light and guidance and deliverance from the evil to come.

One word more, and we have done.

The 5th chapter of Isaiah shows what our duty now is. It shows what God has done for the Church; and what she has become; and makes mention of the consequent judgments about to ensue.

Ver. 10.

The whole Church, like the ten acres of the vineyard, should have yielded the full increase. Ten is the number of the kingdom; and every Church should have yielded its bath of wine, its ephah of wheat (*i.e.*, its full complement of men filled with the joy and power of the kingdom, and who should be of that corn which will feed the world with truth), to be gathered into the wine-store and into the garner of God, to make glad the heart of men, and to be their food and strength in the next dispensation. But through their sin and failure the whole, instead of ten baths and ten ephahs each, the full measure, 100, only yield *one*

Ps. xxii. 13.

* *Liturgy*, Morning and Evening Exhortations to Confession.

bath and *one ephah* each, or 10 in all, the Lord's *Isa. vi. 13.* tenth, the Lord's remnant, which He has reserved for Himself, or we should have become like Sodom and *Isa. i. 9.* Gomorrah.

Our business, then, is to gather what yet remains of this the Lord's portion, and to take care that we belong to it ourselves. They who form this tenth, "the Lord's portion" of the baptised, His elect, have been gathering throughout all the dispensation; we now have only to complete the number. We do not know how near may be the perfecting of that number.

We invite men to belong to it.

The Lord's portion is His inheritance; and when He has attained to get these—His tithe, His first-fruits—then the harvest of the earth will follow, and the world shall be filled with plenteousness and joy.

And, for fear of misapprehension, let it be clearly understood that this present work of the Lord is not for the purpose of disturbing any in the place in the Church or in the world which they now occupy, but to strengthen their hands in the fulfilment of their duty, by thus making them acquainted with the purpose of God, for the accomplishment of which the dead wait, and which the living are called to partake in; that every bishop and every priest might instruct his people concerning these things, and warn them, and make them ready. John the Baptist did not call priests or people to leave their places, but to return to righteousness. Such is the nature of the present work. When the call is heard to "come out," it will be from *Rev. xviii. 4.* *heaven*, whatever that may mean. In the meantime, while the Lord seeks to make known how far is the departure from the ways of God of all the baptised,

yet would He strengthen every man in his place till the time come; not displacing any, but strengthening and comforting every bishop and every priest in every part of the Church, by giving them to see how the Lord recognises their position, and helping them in it, by giving them light and understanding; and every layman also in *his* place; and by causing prayer to be made for them, as is done in the daily Liturgy and Services of the Church;—this is the present work. Many have believed and received this work, and have abode in their places. Some, indeed, have had to leave their places, for it has been necessary, from the very nature of the work, that it should be so, or it could not have been carried on. Like the ass and its colt which the Saviour had need of, and therefore He sent and took them, so has He been obliged to take some now from among the churches for His purpose; and the answer to them who say, “Why do you do so?” is, “The Lord hath need of them.” But it is not necessary that all who believe what God is doing should leave their present positions; rather, in many cases, it is more profitable that they should remain where they are, and proclaim the coming of the Lord, and the matters connected with it which we have set forth in this treatise. If, for bearing this testimony, their brethren cast them out from among them, as has been the case with some, happy are they; for it will be seen that men have put them out for the Lord’s sake, although perchance they think it not. But faithfulness shall receive its reward.

Matt. v. 10.
John xvi. 2.

How long this present stage of the work will continue, it is not for us to say. Several who have taken part in it have, in the course of nature, been removed;

and among them some of those called to the apostleship. But still the time of apostleship remains, the work of healing and of mercy. When that is closed then will come harsher and more bitter things.

God, in His infinite mercy, would now bring all His people and His ministers out of their disunion, and reconcile them to Himself and to one another in the truth. If they will not yield, tribulation must effect what love and truth could not ; and the men who would not be drawn into unity by truth, will be driven together by persecution.

PART SIXTH.

ADDENDA—ANSWERS TO OBJECTIONS.

SINCE the foregoing pages were written, several objections to the present work of the Lord have come to the knowledge of the writer; but those objections themselves show that the nature of this work is not understood. The first to be noticed is, that apostles cannot be needed now, for bishops are apostles, having been called by that title in the primitive Church, though they dropt it afterwards out of humility.

Epistle ad.
Rom. ii. 6.

If bishops were called apostles in early days, it is strange that we do not hear of it till the fourth and fifth centuries, when the Pseudo-Ambrose and Theodoret first mention it; while Ignatius expressly says he did not command the Church at Rome as Peter and Paul did, for they were apostles, implying he himself was not. And even Theodoret admits that although bishops might have been called apostles for a while, the name was soon limited to those who were *apostles indeed*. And Ambrose also makes the same distinction between those who were *really apostles*, and those *sent* by apostles to the Churches.

Chap. ii.

Bingham writes to the same purport. He says many *think* that in a *large* and *secondary* sense the title of

apostles was given to bishops before the name bishop was appropriated to them.

In a tract lately published in support of the theory that bishops are equal to apostles,* it is called an unmanly quibble for Dissenters to affirm that, because they were called by the same name, bishops and presbyters were originally of the same rank; surely, it is equally a quibble to affirm, that apostles and bishops were originally of the same rank, because bishops had the same name with apostles. Indeed, who ever dreamt of reckoning Timothy or Titus or Mark in the same category with St. Paul and St. Peter? or the Seven Angels of the Churches in Asia with St. John who ruled them? *par in parem non habet potestatem*. The passages quoted from Scripture, to the effect that others are called apostles besides the Twelve and Paul and Barnabas, are irrelevant, and do in no way support the assumption of the co-equality of bishops with apostles, for in all the instances cited, they were either apostles from the Churches, *i.e.*, sent from the Churches to St. Paul, or those sent by the apostles to the Churches, as Timothy and Titus were. In 1st Thessalonians, what does St. Paul mean when he uses the plural? Does he there mean to include Silas and Timothy in the same rank with himself? In verse 18 of the 2nd chapter he uses the word *we* when speaking only of himself,—“even I, Paul.” It is not true that St. Paul ever looked upon Timothy as in the same category with himself. Did Timothy send Paul about, or did St. Paul send Timothy? Did Timothy write epistles to St. Paul, or St. Paul to Timothy? It will not bear exa-

* *A Few Plain Words about Apostolical Succession.*

mination.* It is said bishops are coadjutors of apostles. No doubt in one sense they are; a presbyter is a coadjutor of a bishop, but the bishop is his director and superior. Timothy and Titus were not coadjutors of the Apostle Paul as being of the same rank as the apostle, but as his delegates. "Fellow-labourer," "fellow-servant," do not necessarily imply men of equal rank. All ministers are "fellow-labourers with Christ." Therefore, supposing that bishops in a secondary sense may be called apostles, they are still subordinate to THE APOSTLES.

Matthias was not *a successor* to the fallen apostle Judas; he was the substitute for him who had forfeited his place, and who shall never rise in the resurrection to sit on one of the thrones over the twelve tribes of Israel.

Paul and Barnabas were not ordained to be apostles by what is said of them in the 13th of Acts; they were then *separated* unto their work.

Further, with regard to the assertion, that there is no necessity for apostles to the Church, because of the existence of bishops who are apostles, and that all men have to do is to obey their bishops; the evident answer is, the necessity for the restoration of apostles seen in the divided state of the bishops themselves. Who is to reconcile the bishops of Rome, Constantinople, and Canterbury?

Another objection at first sight appears plausible, viz., that the present work is a schism. "You are schismatics; you are erecting another altar." But this is

* *Vide* Dr. Wordsworth's explanation of this passage in his comment on 1st Thessalonians i.

begging the question. If it be the Lord who has called certain men to be apostles, they cannot be schismatics. If it could be shown that they were not called by the Lord, they would themselves admit that it was schism, though unintentional; and confessing their sin, would be the first to flee from it. But if they are appointed to the office by the Lord, then they have authority to ordain men to the ministry; and, as there is but one altar, and one priesthood, theirs is not a rival altar, nor are they schismatic priests.

In the case supposed at page 346, of St. Paul returning to churches which he had left under the care of Timothy, and, finding them fallen into great disorder, proceeding to reorganise some of them to serve as models for the rest, would he be a schismatic for so doing? Would he be originating another priesthood, or setting up another altar? Would he not rather be the healer of all schism, and the shower of the true form of the altar, that is, the true way of God's holy worship?

Again, it is said, We see you have all truth with you, that you know more of God's truth and ways than any others; but why have you a separate assemblage? Why not say these things in the Church of England, Scotland, Rome, &c.? The answer is short,—the Churches will not let us! Either the work must be nipped in the bud, the voice of the Holy Spirit be silenced, and the work of God be brought to an end; or there must be separate assemblages where His voice can be heard, and the Lord's will and plan made known and carried into operation.

It has been asserted also, that the result of this work is to supersede the existing authorities in the Church.

But it is quite a misunderstanding of its nature, so to speak. This stage of the Lord's work in the Church declares present mercy, not judgment. Those engaged in it put forth no commands ; they only offer God's mercy. They interfere with no obedience ; they would strengthen all obedience. No man—bishop, priest, or layman—need leave his place because he receives this work, or God's help and truth through it. If what they teach be truth, then it can harm no man to receive it, and to be freed by it from schismatic principles and from error. It will only enable him to fulfil his duty in his place better than before. If indeed his brethren cast him out for that truth's sake, happy is he. John the Baptist superseded nothing ; he only called to repentance for departure from God's way. It may be said that John the Baptist, though he called upon the Jews to return to the law of Moses, set up no form of worship. No, for although the Jews were divided into sects, they had not set up divers forms of worship ; and the work of John the Baptist bears only an analogy to the present work.

Let us dwell on this point for a moment. As we before noticed, each dispensation has its own laws : the first had for its law that of conscience written in the heart. This every man that comes into the world has by nature, although a counteracting principle, that of the law of sin, came in by the Fall. It is the work of the Creator Spiritus, and not that of the Spirit as the

Rom. ii. 14, 15. regenerator ; and by it every man will be judged. Whoever corrupts, or injures, or does violence to his neighbour, breaks this law ; and he knows he does ; his conscience tells him so, as will be seen "in that Day." The Antediluvians broke this law ; and the whole earth

was filled with corruption and violence. God sent Noah, the eighth preacher of righteousness, to tell men they had done this; and to repent, and to return to the law of conscience. They refused, and the Deluge swept them off the face of the earth they polluted. But the small remnant who listened to Noah were passed over in safety, to become the nucleus of a new order of society in another epoch of man's history. The next dispensation was the giving of the Law of Moses; not superseding the law of conscience, which still remained, but adding to it further light as to what righteousness was, and the way of duty to God and man. The Israelites fell away from that law and broke it, as well as the law of conscience. When the time came to change the dispensation, God sent the greatest of all the prophets, John the Baptist, to call the Jews to repent, and to return to the Law of Moses. As a people they would not; and, after the Church of Christ had been set up, there was provided a way of escape for those who would; and the remnant who did believe and repent were passed over in safety into another dispensation, also to become the nucleus of a new order of society in another epoch of man's history, while those who refused were destroyed by the Romans.

In the Christian dispensation, men were brought under a new law. The old laws were not abrogated; the law of conscience remained; and the written law remained, condemning those who broke it; though those who believed in Jesus Christ were lifted up from under it by being brought into a higher condition, through being dead in the flesh and alive in the spirit, and thus enabled to fulfil both laws—to listen to the voice of conscience, and to love God with all their heart, and

Gen. vi. 11-13.

Rom. vii.;
Gal. v. 18.

their neighbour as themselves. But there was a new law given by our Lord Himself, and repeated by St. John; not merely the old law that had been from the beginning, to love God and your neighbour, but to love your brother in the Church unto the death. The only commandment given to this dispensation, as peculiar, was to the Church,—“Be you one, and love your brother better than yourself, even unto the death.” And if the Antediluvians broke the law of conscience, and the Jew broke the law of conscience and the Law of Moses, so, most assuredly, have we not only broken the law of conscience and that of Moses, but we have also broken the peculiar law of this dispensation, the law of Christ. Our very names of division, adopted by every party in the Church, testify against us. The time of the end of the dispensation draws nigh; and God sends to His Church His messengers to call to repentance for this peculiar sin, and to tell men to return unto unity, and provides the means for it, namely, apostles and prophets. For what is it that divides Christendom: Disputes on doctrine, and on Church forms. The Lord gives, therefore, the only means that can free men from these divisions and disputes, viz., the ordinances of light and judgment. And they who will hearken to them, and repent before God for the chief and peculiar sin of this dispensation, and confess it, ceasing from vindicating each his own party, saying,—“We, the Church of Greece, or the Church of Rome, or the Anglican Church, are not guilty in this matter,” and will confess the common sin of all the Church, and of their own Church in particular, they shall find mercy, and be passed over, by some means which God will provide, into the next and coming dispensation, to

John xv. 12-17; 1 John ii. 6-10.

become, with the saints who now sleep, but who shall be raised up at the First Resurrection, a nucleus of a new order of society in another epoch of man's history; ^{Hosea xiii. 7, 8; Rev. xiii. 2.} while those who refuse must meet the bear and the lion, the Antichrist and his day.

There are many who call on the baptised to repent of their sins, as men breaking the law of conscience and the written law, but do not call on them to repent of the aggravation of those sins as done by baptised men, members of the body of Christ; and much less to repent of breaking the law of Christ, the law of unity; and those who do call on men to repent of breaking this law, are deceiving others and themselves by untrue and impossible ways of remedying the evil, such as universal submission to the Pope, the vain hope of a General Council, &c. Let no man deceive himself by looking at the good that is doing in the Churches, either in England or elsewhere. Many imagine that, because the Lord is moving His servants everywhere to exert themselves, therefore they will finally prevail against the evil. But while they are converting one man or one family, thousands are being born into the world, even in Christian lands, whom they can never reach; and thousands of those they do reach are rejecting their efforts. They mistake the matter. The two opposites, good and evil, are coming to a crisis. Satan is mustering his hosts, disseminating his principles. God is preparing His people to be saved from anti-christian principles, and from Antichrist himself. The chief difficulty the Lord has is to make His priests understand this. They seek, indeed, to serve God and to do their duty; but they will not, for themselves and their people, let go their hold of the world as it is, and

lay hold of the world about to come; therefore there
 Heb. xii. 27. must be a great shaking.

Finally, there is one feature in this work of the Lord which has always accompanied any work of His at the end of a dispensation. Many parts of Scripture speak of the failure of the Church to accomplish the work of subduing the earth unto God, and declare that
 Isa. xvi. 18. at last she shall come unto the Lord saying, We have wrought no deliverance in the earth, neither have the inhabitants of the world fallen. The Lord sent His Twelve at the first to bring the Jews to Him; and when they refused, He called out Paul and Barnabas, the nucleus of a Gentile apostleship, and sent them to the Gentiles, to gather out a people for His name. At the end of the dispensation it is seen that the majority of those so called out have apostatised from Him. The Lord, therefore, restores apostles for two purposes: one, to give warning of His coming, and of the end of the dispensation, and to prepare a remnant to be delivered from the wrath about to come; the other, that they may return to the Lord, Who first sent apostles, to say to Him, in the name of the whole Church, "We have not prevailed; we have failed; we find the resistance of man too great; we have wrought no deliverance; come Thyself and do it." And the answer of the Lord is, "I will; the first resurrection shall take place; 'Thy dead men shall live; together with My dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead.'" There are none but the apostles, and the churches under them, who will say this; every other section of the Church is saying in their heart to the Lord, "We shall do it yet. True, we have hitherto

Ps. lxxxii.
 3, 6-8; Isa.
 xvi. 18, 19.

failed ; but there are better hopes now, and many symptoms of success. Give us more time, more money, more men, and we shall bring the whole earth to Thee yet." The apostles and those with them confess the failure. And now men are judging the Lord's work by the apparent want of success which accompanies it, and the death of some of those called to the apostleship. But this is for want of consideration of what we said above. When did the means the Lord used ever succeed in recovering a dispensation that had failed ? If they did, the end of it would not come. He succeeds at the beginning of a dispensation. He created man with the law of righteousness in his conscience ; but Enoch and Noah did not bring back the men of that dispensation to righteousness. He gathered His people Israel under Moses and under His Law ; but John the Baptist did not succeed in bringing back the Jews under the Law of Moses. In the beginning of the Christian dispensation He established a Church in unity and truth, with the Law of Christ ruling them. Apostles and prophets, though restored now, will not succeed in bringing back *the Church* to unity and truth. Therefore the dispensation has to be changed. It is perfectly impossible to bring back a fallen dispensation, for each dispensation has its own limits of time. This age is not to be prolonged for ever, in the vain hope of enabling men to effect that which they have entirely failed in doing ; and to make void the lesson to angels and to men, which this dispensation, as every preceding one, is designed to teach, namely, the faithlessness and failure of the creature, and that the Lord alone is the Unfailing One. But it is ever to be remembered, that though those sent by the Lord at the

end of a dispensation do not persuade the men under it to return to its law, yet they *do* prepare and make ready a faithful remnant of God's people to enter into a new one about to come.

With regard to the removal of some of those called to be apostles, it is a point on which something might be said; but it is better not to speak of what is not clearly revealed. No one can tell what the next stage of the present work may be. The first Apostles did not cease their work, when some of their brethren were removed from the midst of them. It is perfectly impossible, in a treatise like this, to explain everything, or to answer every caviller; nor can any spiritual work be judged of by the intellect of man. Indeed, it is a great objection to printing on this subject, that we are obliged to cast before men holy and spiritual things, which they may be quite unprepared to comprehend, and to speak of these, the highest of all the mysteries of God, to some who may be yet ignorant of the first principles of the Gospel of Christ; but we have given these Addenda to meet, and if possible to remove, the objections made by even good and holy men to the present work of the Lord.

We conclude by again declaring that, far from this work being for the purpose of superseding any of God's ministers in any part of the Church, it is for their strengthening, sustaining, and upholding. Oh, let them indeed continue their work! and, if the Lord should come immediately, be found, as many as are so doing, faithfully and manfully working at their post, struggling to meet the advancing evil, to beat it back, to maintain Christ's cause, to "fight the good fight of faith," and preparing their people for the Day of the

Lord. Let every man, priest and layman, be found, when the Lord comes, doing his duty as unto the Lord in the place where he has been set: only let him not suffer the engagements of duty to shut out from his mind the thought of the Lord's coming, or cause him to doubt, that God can and will send some to the help of His people before that day.

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